

First  
Presbyterian  
Church.

*From the Session of the  
First Presbyterian Church, Dayton, Ohio.  
T. Mulford, Clerk.  
With christian regards.*

*Library of the Theological Seminary,*

PRINCETON, N. J.

*Presented by Rev. Leigh Richmond Smith  
Dayton, Ohio.  
1850.*

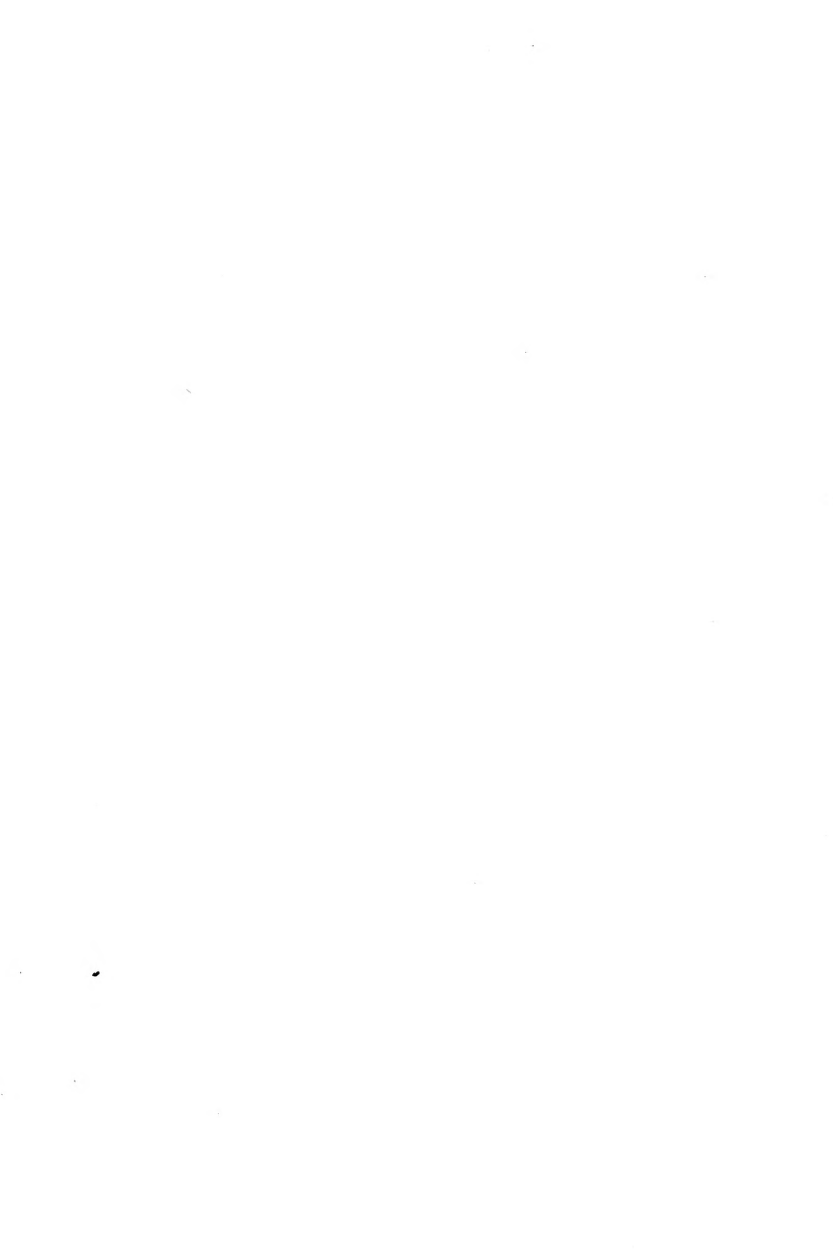
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McDermont, Clarke.

A history of the First  
Presbyterian Church of

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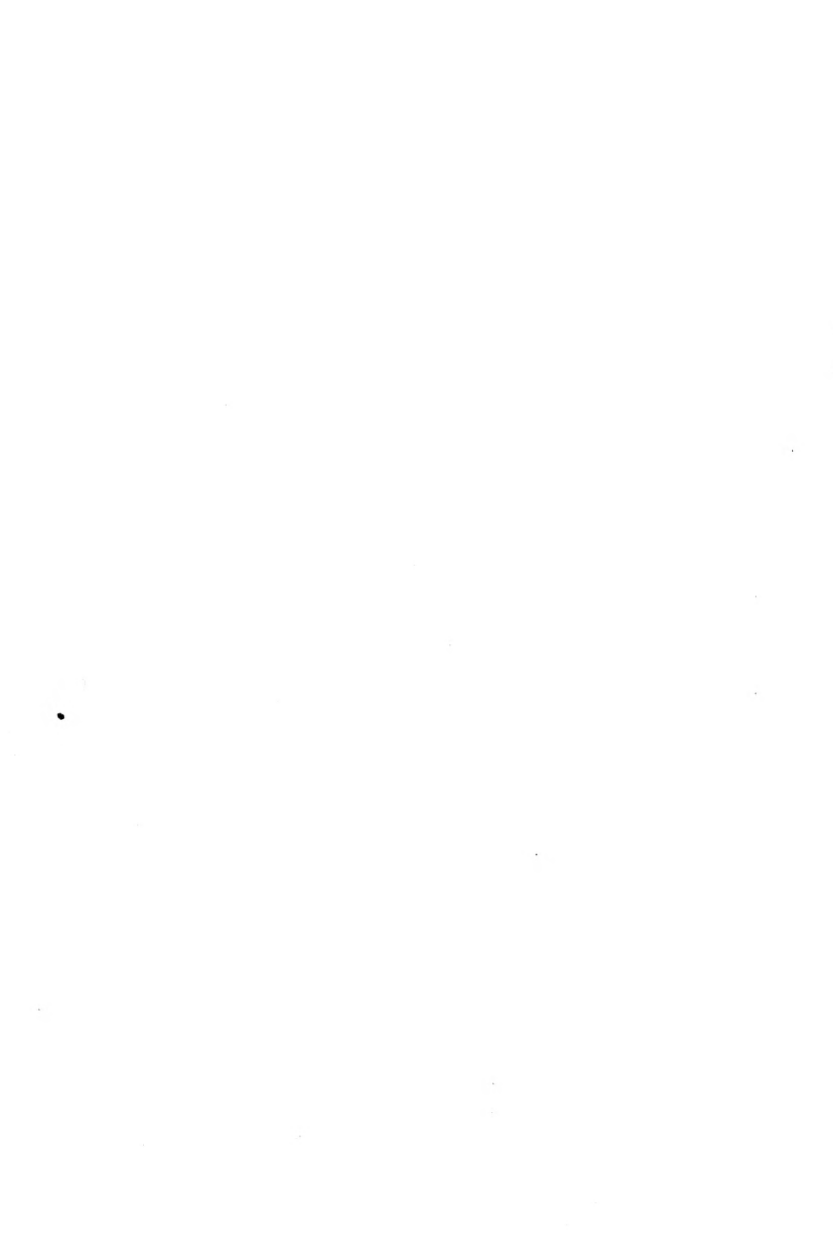






















A HISTORY  
OF  
THE FIRST PRESBYTERIAN CHURCH  
OF DAYTON, OHIO,  
FROM 1845 TO 1880.

BY  
CLARKE McDERMONT, M. D.

INCLUDING  
A SKETCH OF THE EARLY HISTORY OF THE CHURCH FROM A POSTHUMOUS  
MANUSCRIPT OF THE LATE

HENRY L. BROWN, ESO.

FROM 1800 TO 1845.



DAYTON, OHIO:  
Journal Book and Job Printing Establishment.  
1880.

DR. C. McDERMONT:

DEAR SIR—We have been delegated by the Session, to request you to write a History of the First Presbyterian Church, of Dayton, for publication.

Very respectfully yours,

JOHN H. THOMAS,

JOHN F. EDGAR.

July, 1879.

## PREFACE.

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Forty years ago, by request of session, Dr. Job Haines wrote a brief history of the First Presbyterian Church of Dayton. This history was never published, but was carefully copied into the session book of that period, where it may still be found in a good state of preservation. In this sketch Dr. Haines states that no sessional record of the Church, prior to 1818, was in existence. For this and other reasons, his account of the early Presbyterian settlement at Dayton, and the organization of the First Church, is somewhat imperfect.

A few years ago Mr. Henry L. Brown undertook to prepare a history of the Church, but died before his task was completed. His manuscript contains the Church's history from its incipiency to the close of Mr. Barnes' ministry in 1845. His account of the early organization of the First Church is very satisfactory. The information he transmits on this point was obtained chiefly from the old records of the Washington Presbytery, in the State of Kentucky, to whose care the Dayton Church committed itself in its infancy. Mr. Brown visited the Washington Presbytery in order to make a thorough examination of its minutes and correspondence. By this means he discovered that the First Church held ecclesiastical relations with that body in April, 1800. From this we know that its organization must have preceded that date.

From 1845 to the present time, the records of all official proceedings of the First Church have been carefully preserved, which makes the continuation of the history a much easier task than that which Mr.

Brown assumed. This consideration in connection with the writer's personal knowledge of the general affairs of the Church during the intervening period, has enabled him to undertake the duty assigned with less embarrassment than his conscious unfitness for this kind of work would have permitted under other circumstances.

Mr. Brown's manuscript is printed in this volume just as it came from his hand, with the exception of a few verbal corrections, and its characteristic style and language will doubtless prove an interesting feature of the book to the numerous friends of that warm hearted and noble Christian.

In 1870 the Rev. Dr. Thomas delivered a Historical Discourse on the First Church, to which the writer is indebted for a large part\* of the information given under the head of "Church Statistics."

C. McDERMONT.

DAYTON, OHIO, March, 1880.



EARLY HISTORY OF  
THE FIRST PRESBYTERIAN CHURCH OF DAYTON.

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BY THE LATE HENRY L. BROWN, ESQ.

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Daniel C. Cooper, formerly of New Jersey, the proprietor of Dayton, was Presbyterian in his church preferences, as were also others of the earliest inhabitants of Dayton who came from the same State. Several of the first emigrant families from Kentucky were New Lights, but formerly Presbyterian, and a few of the original settlers were members of the Presbyterian Church, who sought ministers of their own denomination to preach for them before any church was organized. The Presbytery of Washington, in the synod of Kentucky, was organized in 1799. Its minutes of proceedings and rules of government do not contain special directions or forms for the organization of new churches, the record only stating with reference to applications that "*certain members of a new church living in . . . desired to be taken under the care of Presbytery and to be known as the "church of . . . ,"*" and such was the entry made of the First Presbyterian Church of

Dayton, on April 14th, 1801, "when a petition was presented to the Presbytery requesting that occasional supplies might be granted to the church." In answer to this petition Rev. James Kemper was appointed to preach one Sabbath.

The Presbytery of Washington met on April 8th, 1803, and in the minutes of that meeting we find an application from the congregation of Beulah, etc., praying to be considered vacancies, under care of Presbytery, and that supplies might be "granted as frequently as possible." Now, we understand that the "etc.," vacancies, and supplies included the wants of the Dayton Church, as needing supplies as frequently as possible, and from this we are assured that the First Presbyterian Church of Dayton existed prior to the spring of 1801, and most probably as early as April, 1800.

The Beulah Church, in common with a *New Light* congregation, of which the beloved *Nathan Worley* was preacher, and perhaps a Baptist society occupied for worship their *log cabin meeting-house*, which stood on the grounds of the Ewery grave-yard, near Beavertown. This log building afterwards gave place to a stone church, which was built in the village of Beavertown, and is yet standing, although not used for church purposes. The Beulah Church was supplied by Rev. William Robinson, who lived about three miles east of Dayton on Mad River, and there owned and operated a mill through the week to supply his own bread and accommodate the neighborhood, and then preached the gospel on the Sabbath to furnish spiritual food for the Beulah, Dayton, and other people as

opportunities offered. The population of the country was so sparse at that early day, and the Beulah and Dayton Presbyterian congregations so contiguous as to be really considered one society. In a short period thereafter the Church of Beulah passed out of record and the Dayton Church only remained.

Further entries in the Presbyterial records, with reference to either the Beulah or Dayton churches, do not reveal anything except that supplies were requested and granted for appointments of ministers to preach one Sabbath at each church.

Although the Church was organized and met for worship as ministers would occasionally present themselves, and in the spring of 1804 called Rev. James Welsh to supply them regularly as their minister, yet a session was not instituted until May, 1806. The trustees and congregational records were opened and the following is the first minute, viz.:

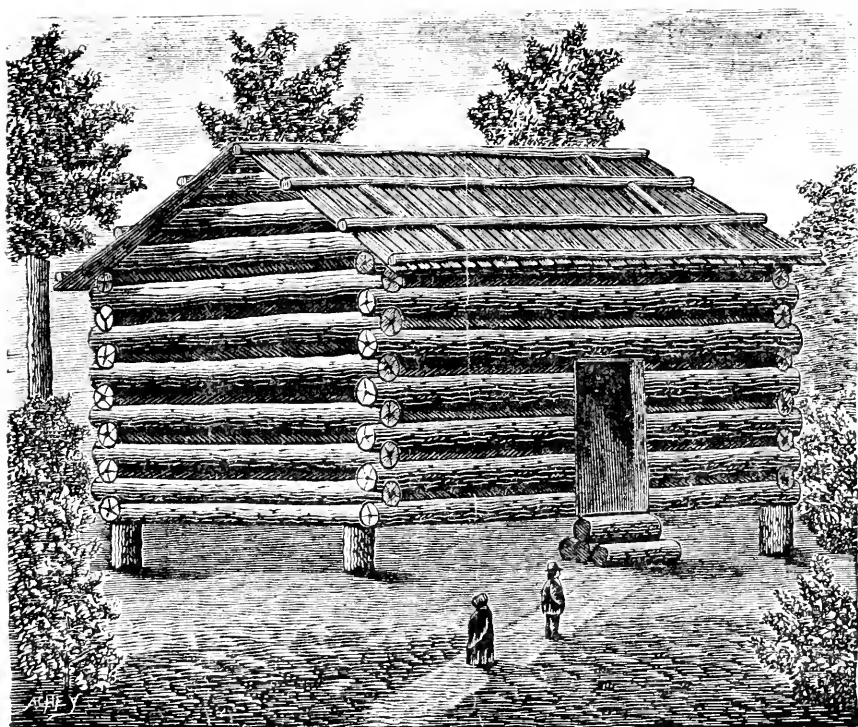
“At a meeting of the First Presbyterian congregation of the town of Dayton, held at their meeting-house, on the 23rd of<sup>h</sup> October, 1804, John Miller, Robert Edgar, David Reid, John McCabe, and John Ewing were elected trustees.”

The meeting-house in which this election was held was a small log building standing on the south end of lot numbered 134, the, then, burying ground, fronting on Third Street.

This cabin was two feet from the ground, eighteen by twenty feet, seven logs high, without chip chinking, a yellow-clay daubing, clapboard roofing, held down with

weight poles, rough-slab flooring, and log seated, without windows. It was approached from the roadway or Third Street by a winding pathway through clumps of hazel bushes, and by these bushes was hid from the view of passers-by on Main Street, and was then worshiped in by the men and women of God in that day. And it is of interest to state that Charles Spinning, one of the members of the Church in 1876, when a lad, attended and heard the word of God read and preached in that old log cabin church, and on one occasion, prompted by a boyish freak, crawled between the log under-pinning beneath the floor, and through some hole in the floor up into the room whilst the service was going on. The cabin church was sold for \$22, and the amount placed in the new church building fund.

At the same meeting it was resolved, "That for the purpose of enabling the trustees to make the meeting-house more comfortable, it was agreed that a subscription should be raised," etc., etc., but at the next meeting of the congregation, which was held in June, 1805, the trustees reported that it was inexpedient to do anything to the present cabin meeting-house, and that if the subscriptions made were not sufficient to build a brick meeting-house, that the money should be loaned to the county commissioners to build a court-house, with the understanding that the use of the new court-house room should be granted to the Church as a place of worship, until the money should be refunded. The arrangements being satisfactory to the congregation, was approved, and the sum of \$412 was loaned. This



FIRST PRESBYTERIAN CHURCH.  
*Log Cabin Meeting House, built 1799; sold for \$22 in 1895.*  
CORNER THIRD AND MAIN STREETS, DAYTON, O.  
*The first Church built in Dayton.*



amount appears small, but at that time it was much, and required sacrifices, on the parts of some, to make it up; and the loan was not refunded until 1816.

Under this arrangement the Church services were moved up to the corner room in the log building standing on the south-west corner of Main and Water Streets, and, then, in 1805, used as the county court-room. This house was also the tavern of the town, and, then was, the inn, court-house, jail, and church building of Dayton. (It is there yet in use as a store and dwelling.)

The court-house, on the corner of Third and Main Streets, was completed in 1806, and thereafter was used for church on Sabbath-days for several years.

One of the trustees having resigned, the congregation was called to fill the vacancy, and the meeting resolved to increase the Board to seven, and thereupon D. C. Cooper, James Hanna, and James Miller were elected to fill the vacancies. Mr. Cooper having invested in the county commissioners a deed of trust for lot numbered 133, and 134, 201, 202, an assignment of this deed was presented by the commissioners to the trustees at their May (1807) meeting, and it was ordered that the same be deposited for record.

The lots, 133 and 134, were situated on the corner of Main and Third Streets, and were subsequently subdivided by the trustees into seven lots and sold, and the proceeds of the sale appropriated to church building.

In 1804, the congregation was prosperous, and invited Rev. James Welsh to take charge and preach for the

Church. He accepted, and continued to minister to the congregation until the spring of 1817, when about the time of the new building, latent opposition, which had been smouldering for some time, was manifested in expressions of desire that his ministry should cease.

The result was, the Doctor resigned. There were some who wished him to be continued as pastor, and their feelings were manifested by a call for a congregational meeting of all who desired the organization of a Second Presbyterian Church in Dayton. The meeting was held, and there being more than twenty members of the First Church present who were favorable to such an organization, it was resolved to proceed to constitute the meeting by appointing Dr. Welsh, moderator, and F. Gosney, secretary. They then proceeded to an election of officers, which resulted in the choice of Henry L. Brown, Henry Robinson, and Andrew Hood, as trustees; and F. Gosney, clerk; and directed that a legal notification of the action of the meeting should be filed with the recorder, and this being done, any further effort to establish a Second Church, ceased.

At the time of Dr. Welsh's taking charge of the Church, a record of the proceedings of the trustees and congregational meetings was commenced and has been continued. In this record is found the minute that, on the 3rd of May, 1806, a congregational meeting was held to "*choose elders to form a session*, and John McKaig, John Ritchie, and James Hanna were elected to constitute the session of elders of the First Presbyterian Church, of Dayton, Ohio.



It seems strange to state that no sessional records were kept, or if kept, were not preserved until February 4th, 1817. During the long pastorate of Dr. Welsh, the one special absorbing question in the Church was, how to obtain a fixed house of worship; and in this struggle the sympathy of the congregation and people of the town were with them.

John McKaig, one of the elders, having resigned, it was resolved at a meeting of the congregation, held May 16th, 1807, that the vacancy should be filled, and also that one more member should be added to the session, whereupon John Miller and Robert Parks were elected, making in all four elders.

Dissatisfaction being manifested by some of the subscribers to the building fund, the complaint was considered June 27th, 1808, and the trustees determined that the amount subscribed should be reduced one half, and the remainder be settled by due bills payable in three months to the county commissioners.

At the congregational meeting, December 3rd, 1811, matters of conference and agreements between the trustees and the county commissioners were reported and discussed, and it was determined to petition the Legislature to pass an act of incorporation, and Dr. Welsh was appointed to draft a law, and Mr. Cooper and John Miller to circulate a petition and forward the same to the representatives of the county for presentation and enactment by the Legislature. The request was granted by the passage of a law; and on April 6th, 1812, the congregation pro-

ceeded to legally organize the corporation by determining in accordance with Section 3 of the act, which four of the trustees should vacate their office, this being accomplished, a new election was entered into, and after the result was declared, the Board of Trustees, under the act of incorporation, consisted of *D. C. Cooper, John Ewing, Andrew Hood, J. H. Williams, John Miller, James Hanna* and *Wm. King*, with Mr. McClure, treasurer; David Reid, clerk; and Mathew Patton, collector; and thereupon Jas. Hanna was chosen chairman of the Board, and Jno. Ritchie clerk, and special rules passed for the government of offices.

In all these years there does not appear that any provision was made for paying for ministerial services, and it must be presumed that voluntary contributions were made and depended upon, of which, perhaps, the right-hand knew not of.

The act of incorporation being in force the trustees met June 15th, 1812, and resolved that they were empowered to raise by subscription funds to pay the preacher.

The propriety of changing the place of burial was canvassed among the people, and as Mr. Cooper had donated two lots to the First Presbyterian congregation, one to the Methodist and one for purposes in common to all, as burying grounds, under their care and control. Said lots being on Fifth, south of Wilkinson Street. The trustees, at their meeting in June, 1812, appointed a committee to collect money to pay for clearing, fencing, and improving two lots donated, 261, 262, and, to assist in making these improvements, the committee was requested to "*call upon*

*the leading characters of the different churches and learn whether they would join in fencing the burying ground."*

In October, the committee reported "That they had called upon the leading characters of the different congregations, and that the leading characters of the Methodist Church would join in fencing all the lot intended for the burying ground; *but, there being no leading characters of the Baptist congregation, they had no report, as to them.*"

A committee was then appointed to prosecute the work, and, in June, 1815, report was made that a contract had been made for fencing, clearing, plowing, and sowing with grass-seed the burial lots; and, further, directed that the lots as laid out on the ground belonging to the First Presbyterian Church be offered at public sale, at the courthouse, on the second court-day in September; and also to offer for sale the sub-divided parts of lot 133 and 134 at the same time and place.

The question having been raised as to who were qualified voters in congregational meetings, the trustees resolved, "That all who should declare that they believed themselves to have been baptized, and reside within ten miles of the town of Dayton, and who have contributed to the congregation, should have the right to vote."

At this meeting, May 15th, 1813, the all-absorbing question of church building was again discussed, and a committee appointed to contract for a lot, and this committee subsequently reported that Isaac G. Burnet had offered to donate from his land at the south of Wilkinson Street, but the lot was not considered well situated; and they had

purchased of D. C. Cooper a lot, at the west end of Second Street, for \$250. In May, 1814, proposals were invited for furnishing materials for new church building purposes, contracts were made, and some of the lumber and stone was delivered. But the location of the lot was not satisfactory to some, who protested, and in March, 1815, the trustees resolved that it was inexpedient to proceed with the building, and directed that the materials on hand should be disposed of. The trustees, however, met again, on May 15th, and re-resolved that it was expedient to proceed immediately to build a brick meeting-house, thirty-four by fifty feet, in accordance with a plan adopted contemplating a one-story house; and the chairman was authorized to purchase of D. C. Cooper the lot on the north-west corner of Second and Ludlow Streets at \$500, with the understanding that the lot bought for \$250 should be taken in part payment.

The exchange was made; and the plan of building was so changed as to require a two-story house, forty-two by fifty feet, with a gallery on three sides of the room.

A contract was made and the building was commenced, but for a time its construction was so delayed as to cause an abandonment of the agreement, and the entering into of another with D. C. Cooper, Joseph Peirce, Isaac G. Burnet, Benjamin Van Cleve, and David Reid to complete the work, but for some reason this engagement was soon abrogated, and the trustees proceeded to prosecute the building. The plan of the house was forty-two by fifty feet, two-stories high, with two front doors on Ludlow

Street, two entrances and one cross-aisle, the pulpit on the west side, about eight feet from the floor, and approached by a flight of winding steps. On the lower floor there were thirty-eight single and four double pews, the gallery was entered by stairs from each front door, and had thirty-two pews in it. The precentor's desk was under the pulpit and was entered from the cross-aisle. In that early time, as well as in this centennial year, there were continued and church-annoying differences of opinions as to who, how many, and from what position in the church the singing should be conducted. And, as some of the young and a few of the old were not content to have the precentor from under the pulpit lead the singing, the question of place was submitted to the trustees in 1821, and they resolved, "That the front seats in the middle block of pews in the gallery should be appointed for musicians; and that persons who were acquainted with the rules of singing have leave to occupy said seats." For a time, this change was satisfactory, but then came the question of permitting the use of a bass-viol, the assistance of such an instrument was resisted, but soon it was permitted probationally.

The pews in the lower floor were quite high, and would be now called perhaps box seats, and however acceptable to the fathers and mothers, they were not so to their children, who could not see out, excepting they would turn their eyes upward.

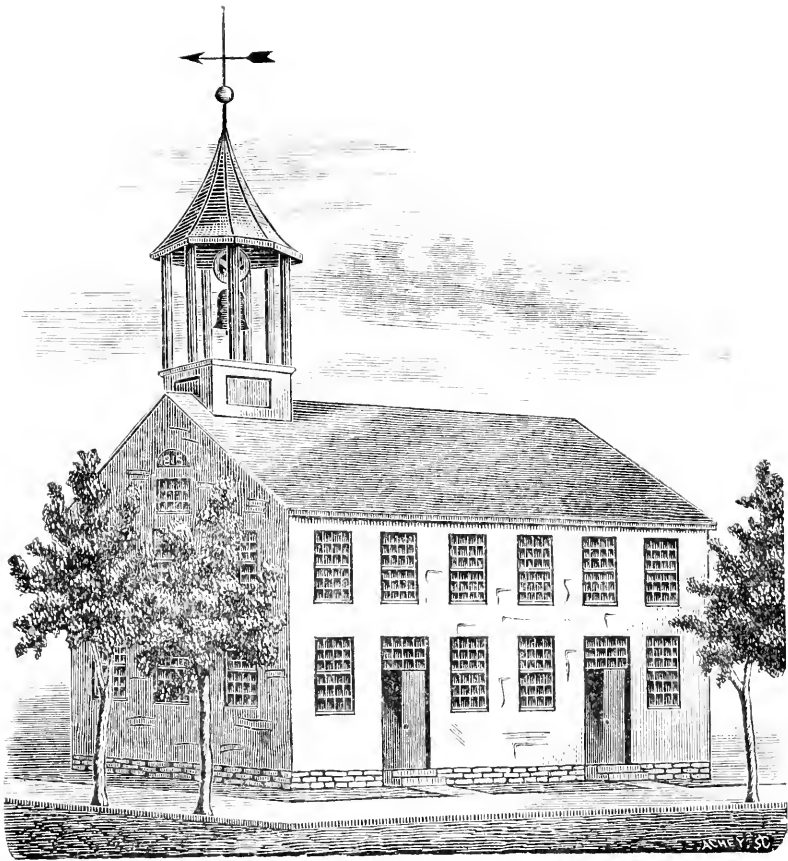
The building being completed, the pews were offered for sale, on the terms of subscription, October 4th, 1817, and realized \$2,980, and on the following Sabbath the house

was occupied in public worship, with thanksgiving that all their *plans, contributions, and labors* had resulted so well at last. Some who rejoiced, although not members of the Church, yet had been interested in the enterprise from its inception to its completion, and were greatly pleased. The entire cost of the lot and improvement was \$6,961.62, to make up this sum, privations, such as we are not called upon in these days to endure, were graciously submitted to. Thirteen years elapsed from the commencement of the preparation until the occupancy of the house of worship, but faith, perseverance, and good words prevailed and the blessing came. The trustees of the congregation, up to the time of finishing the church, were John Miller, Robert Edgar, David Reid, John Ewing, John McCabe, D. C. Cooper, James Hanua, Andrew Hood, William King, J. H. Williams, Hezekiah Robinson, Matthew Patton, James Steele, H. G. Phillips, Isaac G. Burnet, G. W. Smith, David Lindsley; clerks, David Reid, Rev. James Welsh, Benjamin Van Cleve, Job Haines, and James Steele; treasurers, W. McClure, Obadiah Conover, and John Folkerth; collectors, Matthew Patton, A. McFadden, R. Wilson, John King, Daniel Pierson, and A. Darst; elders, John KeKaig, John Ritchie, James Hanna, John Miller, and Robert Parks; pastor, Rev. James Welsh.

There are no records of the Church-members to which we can refer, but in the year 1819 there were 94 communicant-members on the roll.

The first bell hung in the cupola proved to be too small, and an arrangement was made with Mr. Cooper to





FIRST PRESBYTERIAN CHURCH.

*Built 1817; taken down 1839.*

CORNER SECOND AND LUDLOW STREETS, DAYTON, OHIO

*The second Church built by this Congregation.*



exchange it for a larger one. When the large bell was delivered at Mr. Cooper's store, he put it on a barrow and wheeled it to the church, and in this effort so injured himself as probably to hasten the time of his death.

The First Presbyterian Church was not only the first regularly-organized Church in Dayton, but the Sabbath-school in connection with it, was the first Sabbath-school formed in the town, and the third organized in the State.

March 6th, 1817, the inquiry was made by some citizens, "Do we need a Sunday-school in the place?" Rev. Backus Wilbur, a licentiate from New Jersey, visited and preached for the congregation several months during the summer and fall of 1817, and was so acceptable in his preaching as to prompt a congregational meeting on the 13th of August, and a call to be given him to become pastor of the Church. Mr. Wilbur returned to New Jersey, but did not for some reason accept and return until in June, 1818, when he commenced his ministry and preached until he was ordained and installed, August 27th, and preached his first and only sermon as pastor on the following Sabbath. Mr. Wilbur had been appointed by Presbytery, to visit and preach for, and administer the communion in the Second Presbyterian Church of Cincinnati on the succeeding Sabbath. He filled the appointment, and whilst in Cincinnati was taken sick, and returned to Dayton, continued and died September 29th, 1818, in his thirtieth year, and his body rests in Woodland Cemetery. From the commencement of Mr. Wilbur's ministry until his decease, there were received into the Church

27 on certificate, 23 on examination, and 1 by infant baptism; in all, 51. In 1819 there were 5 persons received on certificate.

Rev. Ahab Jenks, of Connecticut, was invited to come and preach for the Church in December, 1819, and on February 2d, 1820, the officers of the Church were authorized to procure his settlement as pastor as soon as practicable, at a salary of \$600 per year. Mr. Jenks accepted the call, was installed, and continued to preach until the fall of 1821, when his relation as pastor was dissolved. During the time of his ministry there were members added on certificate, 14; on examination, 37; in all 51.

After Mr. Jenks left and before the coming of Mr. Graham, there were added on examination to the membership, 5; infants baptized, 8; in all, 13; with adult baptism, 4.

In the winter months of 1822 and 1823, the Rev. Wm. Graham preached for the congregation, and in March he was elected pastor at a salary of \$400, which he accepted, and was ordained and installed on May 8th, 1823, and remained pastor until February 6th 1826. Under his pastorate there were added to the Church on certificate, 6; on examination, 29, and by infant baptism, 62; making in all, 97; with adult baptism, 3.

After Mr. Graham left and before another was called, there were 5 members received on certificate, and 4 by infant baptism; in all, 9.

In September, 1827, Rev. F. Putnam was requested to supply the pulpit for a time, and he remained until April,

1828, and was then engaged as stated supply for one year at a salary of \$400, and continued as supply from year to year until 1836. In 1830 the Presbytery called the attention of the Church to the propriety of settling ministers as permanent pastors, and, as Mr. Putnam had preached for the congregation two or three years, they thought it would be well to make his relation to the Church more definite. The reply of the session was that there was peace under Mr. Putnam as stated supply, and this might be disturbed if a pastoral relation was attempted. The question was not further agitated until the meeting of Presbytery in April, 1835, when the question was again mooted, and, after consideration, the pulpit was declared vacant, with the understanding (Mr. Putnam and the session consenting) that Mr. Putnam might continue as supply until the meeting of Presbytery in April, 1836, at which time, if a call had not been extended to Mr. Putnam to become pastor, his ministry to the First Church should cease.

The congregation met subsequently and authorized a call to be extended to Mr. Putnam to become pastor, but for some reason it was not made out, nor was it presented to him; hence, in accordance with the direction of Presbytery, his ministry ceased in the spring of 1836.

In the later months of 1828, and continuing on through 1829, a gracious revival was enjoyed, and the result was an ingathering to the membership of 65 by examination, 14 by certificate, and 44 by infant baptism; in all, 123.

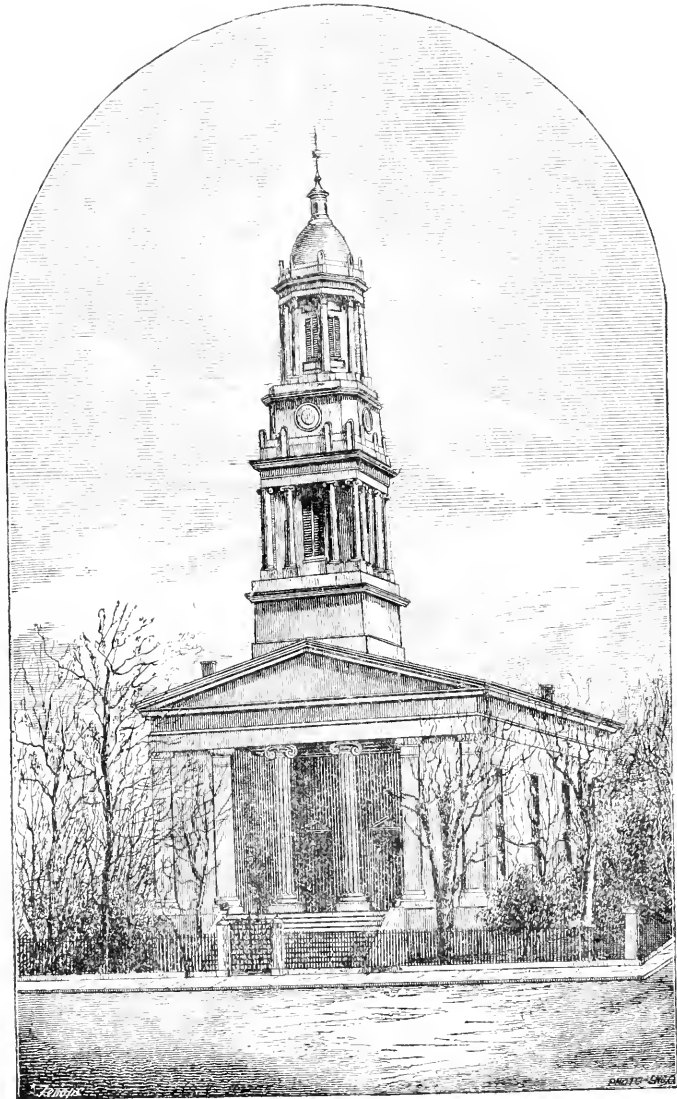
The whole number added to the Church during Mr. Putnam's ministry was, on examination, 128; on certifi-

cate, 103, and by infant baptism, 111; in all, 342. It is probable that the questions which were agitating the entire Presbyterian Church, were being felt in this Church, and may have had some influence in closing Mr. Putnam's labors at this time.

Rev. James C. Barnes, of Kentucky, was invited to visit the Church in May, 1836. Mr. Barnes came and preached two Sabbaths and returned to his home. The congregation held a meeting on the 30th, and authorized the session to invite Mr. Barnes to preach for the Church, as stated supply, for one year at a salary of \$800. The invitation was accepted, and Mr. Barnes entered upon his ministry on the second Sabbath of July. In the following March he was requested by the congregation to accept the pastorate, to which he assented, and was installed as pastor of the Church on April 28th, 1839, and so continued until the April of 1845 meeting of the Presbytery, when, with the assent of the congregation, he applied for a dissolution of the relation and the request was granted. During the ministry of Mr. Barnes there were added to the Church on certificate, 85; examination, 139, and by infant baptism, 190; making in all, 414; with adult baptism, 40.

Several special seasons of revival graces were granted to the Church under Mr. Barnes' preaching; the most marked being in 1843, the result of which was an in-gathering of 4 on certificate, 66 on examination, and 24 by infant baptism; total, 94. And in this work the preaching of Rev. W. Cox, who assisted, was greatly blessed to the whole congregation.





FIRST PRESBYTERIAN CHURCH.

*Built 1841; taken down 1867.*

CORNER SECOND AND LUDLOW STREETS.

DAYTON, O.

*The third Church built by this Congregation.*

The prosperity of the congregation in its spiritual and temporal interests demanded a new and enlarged house of worship, and hence the congregation authorized subscriptions to be taken to erect a house upon a plan submitted, of 50 by 70 feet, with a basement-story, and steeple.

The old house was taken down and the new one erected in its place at a cost of \$14,213.08, and the congregation worshiped in it for more than twenty-seven years, when it gave place to the present plain, substantial, more costly, enlarged, and beautiful edifice 145 by 72 feet on the base.

Although the absorbing questions incident to the controversies agitating the entire Presbyterian Church, were having their influence in the First Church at the time of Mr. Barnes' coming, yet such was his character as a man and minister of peace and love, as not to have his influence for good much interfered with by reason of the Old and New School division.

The session having been reduced by the withdrawal of two members, a meeting was called and an election held October 4, 1840, and James Steele, David Osborn, Samuel King, and Charles Spinning—all of whom, excepting James Steele, were duly ordained and installed in their offices.

The trustees prospered and had the building up and enclosed, and the basement-room ready for occupancy and worship on the 26th of October, 1839, at which time the place was formally dedicated to the worship of God, who had so manifestly watched over the efforts for good through the two years of most severe trial.

The trustees made report on April 18th, 1842, that the church building was completed at a cost of \$14,213.08; that the appraised value on the pews was \$16,080, and recommended that sale of the pews, according to the terms of subscription, be made on the building, on the 30th. The sale took place, and 47 pews were sold for \$12,011, and the main audience-room, having been carpeted, upholstered, etc., was occupied for the first time on the following Sabbath. Upon the resignation of Mr. Barnes, in 1845, the congregation was called to meet, and determine the question of giving Rev. W. H. McGuffey a pastoral call; it was determined, but Mr. McGuffey declined.





HISTORY OF THE  
FIRST PRESBYTERIAN CHURCH, OF DAYTON, OHIO.

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FROM 1845 TO 1880.

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REV. JAMES C. BARNES.

Rev. J. C. Barnes was, in his day, one of the most remarkable men in the Presbyterian Church. Before his call to Dayton, he had acquired much distinction as an evangelist and revivalist. The want of any system of public schools in Kentucky, left a large portion of the people of that State wholly destitute of education, secular or religious, especially in the sparsely-settled counties south of the Kentucky River.

Mr. Barnes, on completing his divinity course, was imbued with an earnest desire to carry the gospel to the heathen, and his attention being directed to the destitution in his own State, he entered on that field of duty with the utmost devotion, and his labors were attended with extraordinary success. His massive form, earnest delivery and powerful voice contributed greatly to his influence over an audience.

The people listened to him with enthusiasm; multitudes were converted under his preaching, and many schools and churches were organized through his instrumentality.

In this work he was encouraged and liberally aided for many years, by leading men of Kentucky, but, at length, failing health, and the necessity of educating his children obliged him to withdraw from this arduous field. He left two sons in the ministry, J. Loton and George O. Barnes, now of Kentucky. Some years ago the younger son, George O., claimed to have received a special commission from heaven; and in obedience thereto he began his evangelical career, preaching six days in the week wherever the spirit might lead him. His methods being at variance with the standards of the Presbyterian Church, he was suspended from the ministry of that body, but the suspension did not diminish his ardor. Unawed by church censure, and untrammelled by ecclesiastical law, he now moves in his eccentric orbit, as a blazing comet among the clerical constellations of Kentucky. The Rev. George O. was received upon examination to the membership of the First Church, of Dayton, in 1844. It is not improbable that he owes much of his popularity in Kentucky to the esteem and veneration that is still cherished there for the memory of his father.

#### NEW AND OLD SCHOOL DIVISION.

During the early period of Mr. Barnes' ministry, the harmony of the Presbyterian Church in the United States was disturbed by a controversy that arose among its lead-

ing members, and resulted, 1838, in separating the Church into two branches, known as the New and Old School.

The issue involved certain abstruse theological points which the great body of Presbyterians never fully comprehended. Indeed it has been said that no formulated statement of the issue was ever made that both parties could agree to pronounce correct. After the division, these branches adhered to the same standards of doctrine as taught in the "Westminster Confession of Faith," and "Church Catechisms." They adhered to the same form of worship and government, and each professed to be "The Presbyterian Church of the United States"—the only mark of distinction in their thirty years of separate existence being the parenthetical appendix of O. S. and N. S.

To some it will appear strange that a body of intelligent Christians, embracing hundreds of thousands in its communion, should divide so evenly upon an issue so trifling as that above represented, an issue involving no tangible or real heresy, as was subsequently proved by the voluntary reunion of these branches. The only plausible explanation of the schism is, that during the hot and protracted discussions of the vexed questions on the floor of the general assembly, and in the newspapers, the members of the Presbyterian Church throughout the land became divided, not in creed or sentiment, but in personal sympathy with one or other of the distinguished combatants. Those of conservative temperament were satisfied to follow the lead of such men as Breckenridge, Wilson, and Alexander, while many sympathized with Lyman Beecher,

Albert Barnes, and others who refused to accept, as a new test of orthodoxy, the private interpretation of certain mystical doctrines, which their adversaries sought to impose.

The division of 1838 was in keeping with the past history of Presbyterians, whose ancient and deep-rooted love of civil and religious liberty, makes them perhaps morbidly sensitive to any show of arbitrary authority in matters of conscience. Hence it is that this branch of the true Church has suffered more from schism than any other Protestant denomination.

A hopeful effort is now being made by the various branches of the Presbyterian family in this country and Europe to remove the reproach. The plan is to so modify the terms of fellowship that Presbyterians of every shade and name may come together as one body, and thus secure for the Church the inestimable advantages of corporate unity with true Christian liberty.

When men can agree upon a creed so comprehensive and minute as the Westminster Confession of Faith, embracing, as it does, all the essential points of Bible truth, and many non-essential doctrines, they ought surely to be allowed some liberty of opinion on minor points, especially on those verbal subtleties of theology, which have distracted the Church in past ages, and filled the world with angry and unprofitable disputations. The people of the First Church warmly favor the Pan-Presbyterian movement; they do not believe that God has been pleased to specify in his word, every particular rule of ecclesiastical government and worship, but that, on the contrary, he

has left many things to the discretion of his people, and if his people differ with each other in charity, there can be no ground offense.

The First Church of Dayton contributed a colony to the New School organization. This colony consisted of seventy-three members under the lead of Peter Odlin, Esq., and Dr. John Steele, both elders of the First Church. It does not appear that any letters of dismissal were given or asked for by the outgoing party, who organized the New School, now the Second Presbyterian Church of Dayton.

The seceding branch, after its withdrawal, claimed an interest in the property of the parent Church, which gave rise to a serious disagreement. This was, however, amicably adjusted—the First Church agreeing to pay the claimants \$1500. It may be added that this compromise was brought about chiefly through the wisdom and moderation of Drs. Job Haines and John Steele.

Referring to this settlement Dr. Haines, in his *Historical Sketch of the Church*, says:

“This sum was paid by individual subscription, without touching the property of the corporation and without any acknowledgement by the trustees or corporators, that the claim was a legal one. As we were then circumstanced—the old house torn down, and contracts made, and materials collected for a new edifice—we chose rather to procure peace by such a compromise, than to be hindered in the erection of a house by a lawsuit, and all its unpleasant consequences upon the feelings of neighbors who had heretofore worshiped together in the same place.”

## REV. DR. ANDERSON'S PASTORATE.

The Rev. William C. Anderson, D. D., the successor of Mr. Barnes, began his ministry on the 1st of February, 1846. This gentleman was highly esteemed as a preacher, pastor, and friend. Being of a genial nature he formed acquaintances readily, and the charms of his conversation and manners seldom failed to impress those with whom he came in contact. Brevity was a characteristic of his sermons. It was often said that no hearer ever slept under the sound of his voice.

He took more pleasure in outdoor work than in his study. It interested him to mingle with the common people, and to aid and encourage them in their temporal as well as their spiritual embarrassments.

Another prominent characteristic of Dr. Anderson's was his kind attention to strangers. This he held to be one of the cardinal duties of religion. It was his practice to call upon all strangers that came to settle in Dayton, and many will remember his Saturday custom of being at the old National Hotel, when the afternoon stage coaches arrived, in order to learn what passengers intended to stop over for the Sabbath. These were sure to receive a cordial invitation to his church on the next day, and the invitation was usually accompanied by the promise of a cold dinner, should the sermon prove tiresome, or otherwise unsatisfactory.

Before the close of Dr. Anderson's connection with the Church, there arose a very general sentiment in favor of

establishing a new colony in the eastern part of the city. A committee consisting of Dr. Job Haines, Herbert S. Williams, and Henry L. Brown was appointed to raise funds for the purchase of a suitable lot, on which to build a house of worship for the new congregation.

At this time, February, 1849, Dr. Anderson's health had become much impaired, and feeling himself incapacitated for preaching, by reason of chronic disease of the throat, he determined to make a visit to Europe, of some months duration. The session readily assented, and unanimously agreed to continue the pastoral relation, hoping the Doctor's visit might be the means of his restoration to health.

After consultation with the pastor and with his advice, the congregation, March 1st, 1849, decided to employ the Rev. F. T. Brown, of Madison, Indiana, to occupy the pulpit. He was informed of the movement in favor of a new church, and the hope was expressed that he would take an interest in this enterprise with a view to accepting the pastorate of the new organization, provided the arrangement would be mutually satisfactory to all parties interested.

Mr. Brown accepted the invitation and served the Church from March 1st, to September 1st, when he received a call to another field of labor.

About this time Dr. Anderson returned from Europe and resumed his duties; but, a few weeks later, he sent the following letter to the congregation:

*“To the First Presbyterian Church, of Dayton :*

*“Dear Brethren :* A return of the malady with which I was afflicted last winter, has rendered it impossible for me any longer to discharge properly the duties of your pastor. I therefore request you to concur with me in an application to the Miami Presbytery for a dissolution of my pastoral relation to you.

“In the bonds of the gospel of Christ,

“I am yours, etc.,

“W. C. ANDERSON.”

On the 15th of October, a meeting of the members of the Church and congregation was duly convened to consider the pastor's letter, which, being publicly read, the following action was taken :

“WHEREAS, The Rev. William C. Anderson, D. D., the pastor of this Church, having, on account of continued ill-health, applied for a dissolution of the pastoral relation between him and this Church ; therefore,

“Resolved, That however painful it may be to the members of this Church to part with a beloved pastor in whom they are all united, yet, in view of the dispensation of Providence which has rendered this application necessary, we concur in the same, and appoint Drs. Job Haines and George Green to communicate this, our action, to the Presbytery of Miami, at its session in this place, on the 16th instant.

“Thereupon the meeting adjourned.

“Attest :

“YOUNGS V. WOOD, *Clerk.*”

“JOB HAINES,

*Moderator.*”



A short time after his relation with the Dayton Church was dissolved, Dr. Anderson was called to the presidency of the Miami University, Oxford, Ohio, which position he filled successfully for some years. For a time he was a professor in Hanover College, Indiana. He also ministered, as regular pastor, at Chillicothe, New Albany, San Francisco, Cincinnati, and Junction City, Kansas. He died at the latter place on the 28th of August, 1870. He visited Europe four times and spent the winter of 1866 in Palestine.

Few ministers of the gospel were more widely known or more generally admired throughout the West than Dr. W. C. Anderson. He was a man of great activity and resources, fond of novelty, and somewhat restless in temperament. He seldom staid more than four years in one place, and for this reason he was jocularly spoken of among his familiar friends as the "clerical knight errant of the West."

The following incident, illustrating certain traits of Dr. Anderson's character, was detailed to the writer many years ago:

The late Col. Berryman, of Kentucky, a wealthy landholder and prominent Presbyterian, had met Dr. Anderson at a session of the general assembly. Their brief acquaintance on that occasion developed a very friendly sentiment which was strengthened by subsequent correspondence. Years afterward Dr. Anderson was paying a visit to an old friend in the Blue Grass region, and learning that the residence of Col. Berryman was but a few miles distant,

he decided to call upon him, partly out of personal regard, and partly to obtain a subscription for a frontier mission in which he was interested. Receiving the necessary instructions from his friend, he set out to make the journey on foot. After traversing many broad hemp fields and extensive wood pastures, he approached an ancient looking mansion, about which were promiscuously distributed a numerous assortment of log cabins, and other wooden structures, of every size and style peculiar to a southern plantation of the olden time. He did not suppose the house to be Col. Berryman's, as his instructions were that he should see three houses by the way before reaching his destination, and he had passed but two. Near the house before him, he saw a company of men threshing wheat, and was passing them at a brisk gait with his coat over his arm, and a roll on the bottom of his pants, when he was abruptly accosted by a fat, ruddy gentleman, sitting on a stout poney, and evidently superintending the work. This gentleman, in a kindly voice, called out:

“Hello! do you know where you are?”

Dr. Anderson—“Hello to yourself! I can hardly say that I do.”

Col. Berryman—“If you are hunting a job of work, I can accommodate you; I am short of hands this morning.”

Dr. Anderson—“I'm afraid your wages wouldn't suit me; what do you pay?”

Whether Col. Berryman suspected that the stranger's reply contained a sly allusion to the cost of slave labor, is

not known, but there was a slight change in the tone of his voice as he responded:

"Oh! I'll pledge myself to pay as much for your work as your last employer gave you."

Dr. Anderson—"That's fair enough; I'm your man," said the Doctor, and taking off his necktie and collar, he put them carefully into his coat pocket, laid the coat over a fence rail, and announced himself ready for business, at the same time requesting the "boss" to make a note of his time.

It should be stated that when this colloquy began, Dr. Anderson chanced to glance in the direction from which he had come, and noticed for the first time a small house standing near the edge of the grove he had last traversed, and which a slight deviation from his course had kept out of view. He instantly concluded that the gentleman in the saddle was none other than Col. Berryman himself. A nearer approach fully verified this conclusion, and gave him an advantage in the engagement above narrated, as well as in the subsequent proceedings.

Dr. Anderson did not believe in a regulation uniform for the clergy. He thought a man, and especially a clergyman, should be known by his works, and not by the works of his tailor; or, by any rigid restraint of manner. To find himself mistaken for a workingman, in search of employment, was, therefore, not offensive, and he decided, if possible, to remain *incognito*, for a time, and trust to circumstances for a favorable *denouement*. He had an idea that the mistake would turn to his advantage; at any rate,

thought he, "it is a novel adventure, and a few hours work will not hurt my digestion."

He tossed the straw from the thresher as gracefully as if he had been bred on a farm (which, in fact, was the case), and when the dinner bell chimed, the Colonel complimented him on his good work, and told him to go with the white men that managed the machine, and the housekeeper would give them dinner. "Do they not dine with you?" said the Doctor; the Colonel smiled, and replied, "No; that is not the custom with us." "Well," said the Doctor, "I have always been accustomed to eat at the table with my boss; I am a citizen of Ohio, and if I were to work for a man who is too proud to sit at the table with me, on week days or Sabbath, I would be ashamed to look my old neighbors in the face." The Colonel was struck with the Buckeye's speech and bearing. He regarded him as an extraordinary specimen of the northern mudsill, and promptly rejoined, "It is not a matter of pride, but of convenience, and although we have some company to-day, yet if you prefer it, you shall dine with us; get your coat and shirt collar and I will send Tom to brush you off in the wash-room."

The Doctor was directed to the wash-room, where Tom soon appeared with brush and blacking.

It used to go hard with a southern slave to be obliged to wait on a white laborer, and Tom was proceeding with his work very doggedly, till his eye caught the shining rim of a silver quarter, between the Doctor's finger and thumb, which the holder made no effort to conceal. This

glimpse of the coin acted like a galvanic battery on Tom's muscles and so stimulated his energies that, when Col. Berryman returned, the Doctor was looking quite respectable.

The Colonel led the way to the dining-room and had his hand on the knob, when he halted, and turning about, said, hurriedly, "I have forgotten your name. I must introduce you. What may I call you?"

"You may call me Smith, if you choose, sir, but my name is Anderson."

The Colonel had expected his new employee to betray some degree of embarrassment at the near prospect of an introduction to company far above his station in life, and was puzzled by this display of extreme self-possession and pleasantry. Had there been any coarseness in the fellow's behavior his easy nonchalance might have been attributed to that bold spirit of independence common to men who have been inured to frontier life, but the stranger's manner and language were courteous and even bland.

On entering the dining-hall the guests were making their appearance at the opposite side. "Mr. Anderson" was introduced to Mrs. Berryman—the Colonel quietly adding, "this is the gentleman I said would take dinner with us to-day;" he was then introduced to the company collectively as "Mr. Anderson, from Ohio." The chair assigned to him was next to that of Col. Berryman's nephew, Major J., who afterward became a general in the Union army, and to whom the writer is chiefly indebted for the particulars of this episode. Opposite the Major was seated Judge M., a lawyer and politician, whose charming

flow of conversation and sparkling jokes were listened to with such eagerness and enjoyment, by the company, that none could question his rank as an Autocrat of the Dinner Table.

When the dinner service was half over, a servant entered and whispered a message to Col. Berryman, who begged to be excused for a minute, and withdrew. At this juncture, the Major gave a turn to the conversation by referring to a discussion he had had with Judge M., before dinner, in reference to Senator Corwin. He said he wished to learn from Mr. Anderson whether it was true, as his friend M. claimed, that the people of Ohio had lost confidence in Mr. Corwin, on account of his speech in opposition to the continuance of the war with Mexico.

Mr. Anderson replied that the speech referred to had no doubt greatly diminished Mr. Corwin's popularity with the masses in Ohio, but it had elevated him very much in the estimation of the more intelligent citizens of the State, who were not affected by the war fever.

This opinion strengthened the Major's position, and the discussion was renewed between him and his friend, whose superior knowledge and logical training gave him an easy victory in the controversy.

With the evident purpose of affording relief to her nephew in the unequal contest, Mrs. Berryman expressed a desire to hear Mr. Anderson's own views respecting Senator Corwin's course on the Mexican question. This proposition was seconded by several voices, and the Doctor yielded to their desire—the more readily, he said, because

Mr. Corwin was his personal friend and neighbor, and had been grossly misrepresented by the political press of the country.

He then made a brief but lucid statement of Senator Corwin's position—which was, that our war with Mexico was unprovoked, unnecessary, and unjust—that it was President Polk's war—brought on by himself, without authority from Congress or the people; that the prosecution of such a war upon a weak sister republic was a monstrous wrong, and that in opposing it, he (Mr. Corwin) was impelled by a high sense of duty to his own conscience, and public justice. He delivered a glowing eulogy on Mr. Corwin's integrity of character, closing with the following words: "The time will come, when the moral heroism of Mr. Corwin's great anti-war speech in the Senate, will shed a brighter lustre on his name, than all the other triumphs of his matchless eloquence."

When the Doctor finished, the company remained silent, they seemed spell-bound by the unexpected grace and power of his deliverance. At length Mrs. Berryman thanked him for the great pleasure he had given her, a pleasure in which the whole company professed their hearty participation.

"There is a lady near me," said Mrs. Berryman to the Doctor, "who wishes me to ask you a very impertinent question. I will not do it without your permission." "I am your liege servant, Madam," said the Doctor. "You have no need to ask; command and I will obey." "Well, then, she wants to know if you are *Charles Anderson*, of

Dayton, Ohio. She does not know Charles Anderson personally, but she is one of his ardent admirers." "If that be so," said the Doctor, "then am I sorry that my name is *not* Charles but William."

Dinner being over the "gentleman from Ohio" hastened to resume his work beside the threshing machine. His comrades were not there, but he found two Hibernians lying on the straw pile; they were hunting a job of work, and learning that Mr. Berryman had gone with the men to recover a runaway team, were waiting his return. The Colonel and his *posse* soon came back with the team, all in good order.

The Hibernians pressed their request, but the Colonel thought he had all the help he needed; just then Dr. Anderson interposed the remark:

"It will probably be to your advantage, Colonel, to hire these men and dismiss me."

Col. Berryman. "Why so?"

Dr. Anderson. "You can hire both of them for less than you pay me."

Col. Berryman. "Indeed! May I ask what wages your last employer paid you?"

Dr. Anderson. "My last employers paid me \$1200 for fifty-two days work—averaging about \$23 a day."

Col. Berryman. "You didn't get that much for threshing wheat, did you?"

Dr. Anderson. "No; I worked in the harvest field."

Col. Berryman. "In whose harvest field?"

Dr. Anderson. "In my Master's."



Col. Berryman. "And who is your master?"

Dr. Anderson. "Brother Berryman, you and I serve one Master," and, saying this, he reached out his hand, cordially, which the Colonel seized, and held silently in his warm pressure, for, at the word "brother," the truth flashed upon his mind, and if an angel had stood before him he could not have been more astonished than he was on the recognition of his old friend.

The two Irishmen were put to work, and Col. Berryman taking the Doctor's arm, returned to the house, where they found the family and party in a high stage of wonderment over Tom's revelations. Tom had communicated to the kitchen his knowledge of Mr. Anderson's *status* as a laboring man, and the kitchen hands all felt the disgrace of having one of the poor white trash sit down with the ladies and gentlemen at massa's own table.

There was a general protest among the blacks against the strange proceeding, and the elder females vowed they would "go back to Ole Vaginnny agin if dem pceedins was gwine to be carried on 'heah."

Mrs. Berryman heard of the commotion and summoned Tom to explain. Tom entered the sitting-room, looking somewhat nervous. The fact that Mr. Anderson had given him a quarter for blacking his boots made him suspicious that the stranger might possibly be a gentleman after all, and that he had pitched the straw just for amusement. Major J. noticed his agitation, and, by way of restoring his equanimity, said, in a tone of muffled emphasis, "Tom! if I catch you telling any lies about Mr. Anderson, I will skin

you to the lowest fibre of your *tendo Achilles*, and will have your hide tanned and made into a drum for Mr. Anderson's children to play on, when he goes back to Ohio." Tom, trembling, told what he knew, which comported with his statement in the kitchen.

The company were dumfounded; that Mr. Anderson should be a common laborer was simply preposterous, and yet, there stood Tom willing to swear that he had seen him working with the threshers the best part of the forenoon. At this moment Col. Berryman and the Doctor were seen entering by the front gate, chatting in an animated and familiar way; when they entered, the company were all on their feet eager for an explanation. "The *Rev. Dr. Anderson*" was now introduced, not so summarily as his namesake had been an hour before. It was the Colonel's hope that the company might not identify his reverend friend with the stranger who had dined with them. He was not aware the stranger had attracted any attention at the table. "If they find out what a stupid blunder I have made, I shall never hear the end of it," said he, and begged the Doctor not to betray him. The Doctor promised to be solemn and passive, but it was of no avail. The exposure of his feeble pretence only added to his wretchedness, and the unfortunate Colonel was doomed to bear the slings and arrows of pitiless friends for many a long day.

The Doctor's adventure was a success. He remained over the Sabbath, and occupied the pulpit of the *pastor loci*. Mrs. Berryman requested him to preach on Hospi-

tality, and he selected for his text the scripture account of Abraham's treatment of strangers. Much to Colonel Berryman's relief, he avoided a comparison between the conduct of Abraham and the Blue Grass patriarch.

### THE CENTRAL CHURCH.

During the interval between the outgoing of the Rev. Mr. Barnes and the incoming of Dr. Anderson, a small band of Christians who were specially devoted to Mr. Barnes, determined to leave the First Church, and form the "Central Church," which was located on St. Clair Street, near where the Third Presbyterian Church now stands. Elder Henry L. Brown and Samuel McPherson were the leaders in this movement.

After securing a house and an organization, they forwarded a call to Mr. Barnes to become their pastor. Mr. Barnes declined the call, but consented to occupy their pulpit for a short season. On his arrival he found the new society wrangling over a musical instrument, that a majority of the members had introduced with a choir. The two elders were divided on the instrument, and Mr. Barnes' influence was thrown into the scale against it, but without avail. The instrument triumphed and led to the disorganization of the Church, about a year after its formation. Dr. Anderson foresaw the catastrophe and piloted the foundering colonists back to their old harbor, on the corner of Second and Ludlow Streets.

## REV. PHINEAS D. GURLEY'S PASTORATE.

The Rev. Phineas D. Gurley, then of Indianapolis, was next elected to the pastorate of the First Church. The call on the part of the congregation was unanimous, and Dr. Gurley accepted it promptly, and entered on his ministerial duties at Dayton, on the 6th of November, 1849. He continued to minister with much zeal and success until January, 1854, when he accepted a call to the F Street, now New York Avenue Church, of Washington, District of Columbia, where, by the power of his preaching, the purity of his life, and his great practical wisdom, he acquired vast influence, not only in his immediate field of pastoral labor, and in the general councils of the Church, but also in the affairs of the government. He was the pastor and intimate friend of Abraham Lincoln, and during the dark and trying period of our civil war, his prayers and advice were often solicited by the President.

He died in Washington, on the 30th of September, 1868, after suffering a short period from malignant disease of the stomach.

In the second year of Dr. Gurley's pastorate, the sentiment in favor of establishing a mission church in the eastern part of the city (which originated in the last year of Dr. Anderson's ministry), was revived. The Church favored the outgoing of a large colony in order to strengthen the enterprise, but when the set time arrived for entering on the work, only twenty-three communicants were willing

to leave the old hive—Joseph Barnett, John F. Edgar, and John Morehouse taking the lead, and organizing what is now the Third Presbyterian Church of this city, commonly called the “Park Church.”

Notwithstanding this new center of Presbyterial attraction the average annual accession of communicants under Dr. Gurley, was greater than that of any other pastorate in the history of the First Church.

The correspondence between Dr. Gurley and the congregation, in reference to his proposed resignation, is worthy of a place in this history. It reveals something of his deep affection for the people of his charge, and their warm attachment and devotion to him.

This relationship is most interesting, and happy must the church ever be, wherein the same beautiful spirit of harmony and love prevails.

Dr. Gurley had been but four years in Dayton, and during that time the evidence of divine favor on his ministerial labors could not be doubted. His influence and usefulness were daily increasing. When the call came to him from Washington, he could not believe it was the Master's will that he should abandon his present field. After careful and serious deliberation he told his people he would decline the call, but before his declination was mailed, he received another communication from Washington. Not a louder call, in the vulgar acceptance of that phrase, but a call of distress, from a weak church struggling against the tide of error and ungodliness then prevailing at the national capital.

The following is Dr. Gurley's letter of resignation with the reply of the congregation:

*“To the First Presbyterian Church, of Dayton:*

*“My Beloved People:* One of the hardest duties of my life is now before me. May God help me to discharge it in his fear and for his glory. On last Sabbath morning I told you that the question, Shall I go to Washington to labor for Christ or shall I remain in Dayton? had been to me the most serious and perplexing question of personal duty I had ever been called to consider. I also told you that, after long and anxious deliberation, I had concluded to remain in Dayton. *With the light I then had* perhaps that conclusion was correct; perhaps it was not. I announced it with many misgivings, known only to myself and to God, and after the announcement, through the remainder of the Sabbath, those misgivings increased with the lapse of time and I became unhappy. I felt that perhaps I had refused to hear the voice and follow the leading of Providence. On the following Monday and Tuesday, before I had written the declination which I had intended to send to the F Street Church, I received unexpected communications from Washington, so remarkable in their character, so strong in their arguments and appeals, and so significant as indications of the will of God, that I felt it to be my solemn duty to *reconsider* the whole question—to look at it anew and very carefully, that I might know of a truth what the Great Head of the Church and King of Zion would have me to do. I *have* reconsidered

the question; I have looked at it anew with earnest, prayerful reflection; and in so doing, I have come clearly to the conclusion that *I must reverse my decision.*

“That God has called me to go and labor for his cause and glory in Washington City I can no longer doubt for a moment. The case is clear; the evidence to my own mind is clear and irresistible. I must yield to it or do violence to my conscience and sin against my God. *I must go or be unhappy.* This decision is *final*, and, in making it, I find peace. I believe it is the peace which God gives to his people, when, at the cost of many sacrifices and in the face of many difficulties and dangers, they resolve to do their duty. And, now, my beloved people, you must acquiesce in this decision and say to me, ‘Go, and the Lord be with thee.’ You may think me mistaken—greatly, strangely mistaken, but I beseech you, lay not a single obstacle in my way. Trouble me not with unavailing arguments and entreaties, deal gently with one whose heart will bleed and quiver with agony as he leaves you; and while he goes in the name of Jesus to occupy a most responsible and *difficult* position for his glory, follow him with your sympathies, your kindest wishes, and your prayers.

“My pastoral connection with you has been pleasant, exceedingly pleasant, I have loved you all and loved you well, and you have given me love and kindness in return.

“In all my ministry among you I have aimed at your highest *spiritual* welfare, and, so far as my labors have been successful, to God be all the praise. I shall leave you in

the confidence that the 'Bishop of your souls' who has cared and provided for you heretofore, will not forsake you now. Under shepherds may leave you; but the great and good Shepherd will be with you to the end. Trust in him; cleave to him, as your nearest, truest, mightiest helper, and he will comfort your hearts, supply your need and do for you 'exceeding abundantly above all you ask or think.'

"Unto him be glory in the Church throughout all ages, world without end. Amen."

A meeting of the congregation was called, at which the following response was made to Dr. Gurley's resignation:

"WHEREAS, In the Providence of God, a call from the F Street Presbyterian Church of Washington City, has been received by our beloved pastor, and he has felt it his duty to look at the subject and proposition for his removal very carefully, that he might know of a truth what the Great Head of the Church would have him do, and, with much prayer and reflection, he is very clear in his convictions of duty, that God has called him to go and labor in his cause and glory in Washington City; and therefore it was that he presented the communication read in our hearing, by the Rev. Mr. Rossiter, on Sabbath morning, December 25th, 1853, asking the dissolution of his pastoral relations with us.

"And now, in view of the circumstances of the case, and notwithstanding our own feelings rise up against it, and we are strongly opposed to our pastors decision, yet we



are constrained to acknowledge our firm conviction that true love and devotion to the cause of Christ has led him, at the cost of many sacrifices, and in the face of many dangers and difficulties, to do his duty in this matter, as impressed by the Spirit of God. And, therefore, although we do truly feel that he is mistaken, strangely mistaken, yet we will not lay any obstacle in his way, nor trouble him with unavailing arguments and entreaties, but firmly trusting that he goes in the name of Jesus, to occupy a most responsible and difficult position for Christ's glory, we will continue to respect, honor, and love him, and will follow him with our sympathies, kindest wishes, and prayers, and say, 'Go, and the Lord be with thee' and thy family.

"Our thanks are due to our heavenly Father for the directing influence of his spirit, when leading us to seek the ministerial labor of our beloved pastor, friend, and Christian brother (the Rev. Phineas D. Gurley), and we here record the great goodness of God, in following with his continued blessing the relation of pastor and people, so that our friendship, respect, and love has been gaining strength with the successive days of his ministry. And we most heartily agree in testifying that in all his preaching and intercourse with us, he has aimed at our highest spiritual welfare, and under the divine blessing has been successful in winning souls to Christ, and building up the people of God in the most holy faith; for all of which we unite with him in giving God the praise.

“We consider it not only proper but a duty to publicly record our thanks to the giver of every blessing, for his kindness in so directing all our social and Christian intercourse with our pastor’s family, that it may truly be said, we love them, and earnestly pray that God’s choicest blessings may follow and abide with them. With these feelings, therefore, be it

“*Resolved*, That it is only the kindest feelings of duty towards our beloved pastor, and of Christian submission to God’s providence that lead us to acquiesce in his application to the Presbytery for the dissolution of the pastoral relation.

“*Resolved*, That we deeply feel this resignation to be our loss and humbly pray it may be his gain, by extending his usefulness in advancing the interests of the Redeemer’s kingdom on the earth.”

#### REV. J. H. BROOKES’ PASTORATE.

Some two months after Dr. Gurley’s resignation, the Rev. James H. Brookes was elected to succeed him, and was ordained and installed on the 20th of April, 1854. Though a young man, and a recent graduate of Princeton Theological Seminary, Mr. Brookes proved himself a worthy follower of the great and good man who preceded him. Nature had endowed Mr. Brookes with gifts far above the common allotment. To a commanding and graceful person was added a mind of extraordinary capacity, and well-balanced faculties, together with a disposition at

once frank, generous, and enthusiastic. He soon acquired distinction as a public speaker, for in addition to the usual attributes of the orator, he enjoyed the advantage of that mysterious element commonly called magnetism, which comes not by hard study or academic training, but in consequence of its extreme rarity, is generally looked upon as a special gift of Providence.

These qualities, combined with his burning zeal for the salvation of men, soon won the hearts of the people, and the Church prospered abundantly under his ministry.

In November, 1856, a new colony went out under the lead of William King Sr., Herbert S. Williams, and David Osborn, and organized the "Miami City Church," now the "Fourth Presbyterian Church," of Dayton. Notwithstanding this depletion, it became necessary soon after to enlarge the capacity of the old church, and to this end several congregational meetings were held, and committees appointed to obtain subscriptions and report a plan for enlargement.

The following minute is from the record of a meeting of the congregation, held on the 16th day of January, 1857:

*Resolved*, That the plan of the committee be adopted, with the modification: that 20 feet of the present building be taken down, and an addition made of 40 to 50 feet wide, by 80 to 90 feet deep, in a cruciform manner, with projections, and such other modifications as may be recommended by a competent architect, and approved by the Building Committee, so as to preserve beauty and har-

mony, in the general proportions and finish of the building when completed; and that, after these modifications are determined upon, and the plans perfected, it be presented by the committee to the trustees for their approval, and if approved and adopted by the trustees, that the committee on behalf of this meeting request them to invite proposals and contract for the immediate construction of the addition proposed."

Before any further measures were taken in pursuance of the forgoing resolution, it was found that the members of the congregation were not in full accord, as to the character of the improvement recommended by the architect. During the suspense that ensued upon this disagreement, Mr. Brookes received a call from the First Church, of St. Louis, and, after some deliberation, announced his decision to accept it; at the same time, asking the congregation to unite with him in a request to Presbytery to dissolve the pastoral relation; which request was reluctantly assented to.

A few months prior to this action, Mr. Brookes had made a similar request, in order to accept a call from the Second Presbyterian Church, of Louisville. The Dayton Church, by its delegates appeared before Presbytery, and opposed their pastor's removal strenuously and successfully. In a series of resolutions, the congregation set forth the eminent fitness of Mr. Brookes to labor in his present field, showed how richly his labors had been blessed, how much his usefulness was increasing, and how perfectly the people of his charge were united in their anxiety to enjoy

a continuance of his ministry. One of the resolutions contains the following deliverance: \* \* \* "We further believe it is the duty of the churches, everywhere, to abstain from the too-common practice of disturbing each other's harmony, by undue interference with the pastoral relation."

Mr. Brookes preached his farewell sermon, in the First Church, on the 14th of February, 1858.

### DR. THOMAS E. THOMAS' PASTORATE.

On the 9th of March, 1858, a unanimous call was given to the Rev. Thomas E. Thomas, then at New Albany, Indiana, and on the 12th of April he began his pastoral work in the First Church. The congregation and people of Dayton had much reason to congratulate themselves on the acquisition of such a man at this particular juncture. The agitation of the slavery question was threatening not only the disruption of the States but of the churches also. The people of the South discovered that the anti-slavery sentiment of the North had crystalized in opposition to the further extension of slavery in the territory of the United States. Kansas had been saved to freedom, after a fierce and bloody struggle, in which, the slave power was aided by the military power of the government, under President Buchanan's administration.

Already the dark clouds of treason were visible in the political horizon, and wise men who comprehended the true nature of the issues involved, trembled for the coun-

try's safety. Dr. Thomas, as a citizen, had always taken a deep interest in public affairs, and while he was regarded a prince among preachers within the bounds of the Presbyterian Church, he was recognized far and wide as the fearless and uncompromising champion of human liberty.

In youth his manly sympathies were kindled in behalf of our southern bondmen, and at the age of twenty-four, he threw himself into the anti-slavery struggle with all the enthusiasm of his ardent temperament. The time will come, when the attitude assumed by the American churches in relation to slavery, in the nineteenth century, will be deemed incredible. With comparatively few exceptions, the practice of every ecclesiastical body in the United States before 1860, was conservative of American slavery. The doors of almost every prominent Presbyterian Church in the land were barred against those preachers who denounced slaveholding as sinful, and who advocated its abolition. It was degrading and dangerous to be an active abolitionist, even in many cities and communities of the free States. Dr. Thomas was treated to a large share of the obloquy and persecution of the times, but his zeal in the cause never flagged, nor did his courage falter until the battle of freedom was ended, and the victory won.

He saw the hand of God in the great convulsion of 1861, and when the first rebel gun opened its fire on Sumter, he received the report with joy, and said to his friends, "That rebel spark will kindle a fire that shall burn till our land is purified from the sin and stain of slavery."

During the years of bloody conflict that ensued, Dr. Thomas was conspicuous in his efforts to uphold and strengthen the arm of the government. He opposed all faint-hearted measures and corrupt compromises for the sake of peace. In private and social circles, in public meetings with his fellow-citizens, in the general assemblies of the Church, and in the camp of the soldiers, he maintained the righteousness of the national cause, and urged a vigorous prosecution of the war until every rebel surrendered his arms, and every foot of American soil was consecrated to liberty.

The First Church prospered under Dr. Thomas' ministry, which continued for a period of thirteen years.

The excitement incident to our civil war was prejudicial to the spiritual interests of all the churches, and the First Church shared in this general depression. When the war closed the Church revived, and the year of 1869 was signalized by the largest ingathering that had ever been recorded in a single year, except 1844, which is still remembered as the year of the great revival under Dr. Barnes.

In the spring of 1867 the question of enlarging the church edifice was revived, and was received with favor by the people generally. The following extract, copied from the records, shows the action held at an adjourned meeting of the congregation, on the 4th of March, 1867. Dr. Thomas occupied the chair, and Mr. L. Moore was chosen secretary. The moderator reported the amount of the subscription already obtained, when, "On motion of Maj. Gen. McCook, it was voted to reconsider the action

of the last meeting, deciding in favor of the enlargement and improvement of the present building. On motion of Mr. H. L. Brown, a committee of ten persons was chosen, whose duty it should be to determine upon the character and cost of the improvement or new building, and to select three of their number as a Building Committee to contract for and carry out the design thus decided upon.

“The following persons were chosen said committee: T. A. Phillips, H. Stoddard Jr., C. McDermont, Isaac Haas, Jno. G. Lowe, J. W. Stoddard, T. O. Lowe, J. D. Phillips, E. A. Parrott, Samuel Craighead. On motion, D. W. Stewart and C. Wight were added to said committee. On motion of L. Moore, it was—

“*Resolved*, As the sense of this meeting, that we can and ought to build a new church edifice, that we pledge our individual and united efforts to each other and to the committee whom we have chosen, for the furtherance of this object.”

Two days later, the Building Committee met, and was organized by the election of Col. Jno. G. Lowe, chairman, and D. W. Stewart, secretary. On motion of Dr. Thomas, Dr. McDermont and H. Stoddard Jr., were appointed a committee to revise and enlarge subscriptions. On motion, it was voted that Dr. Thomas be considered an *ex-officio* member of all committees. Messrs. T. A. Phillips, T. O. Lowe, and D. W. Stewart were appointed a committee on plans and correspondence.



Messrs. I. Van Ausdal was elected to fill the vacancy in the Building Committee, caused by the resignation of Mr. J. D. Phillips.

At subsequent meetings of the Building Committee resolutions were adopted to the following effect :

Appointing H. L. Brown, T. A. Phillips, and H. Stoddard Jr., a committee to make all contracts for material and work for the new edifice.

Requiring a majority of the whole committee of twelve to decide upon the plans for the new building.

Authorizing Dr. Thomas to visit the architect, and obtain all necessary information in regard to the removal of the old, and the erection of the new building — the material of which was to be Dayton limestone.

On the 6th of May the trustees formally authorized the Building Committee to remove the old edifice, and, "In place thereof, to erect such a building as will, in their opinion, meet the demands of the congregation." At the same time they placed at the disposal of the committee all funds that had been or might hereafter be subscribed for that purpose.

The general plan of the new building was prepared by Dr. Thomas, and its details with drawings, specifications, etc., by Mr. Blackburn, a Cleveland architect. Mr. Isaac Haas, one of the elders of the Church, was appointed superintendent of the work, and executed his difficult task with great ability and success, and without accepting any compensation. Dr. Thomas was vigilant and untiring in

watching the progress of the work at every step, and in all its departments. On entering the eastern vestibule of the church, a handsome memorial tablet engages the attention of visitors. On this tablet is inscribed the names of

THOMAS EBENEZER THOMAS, D. D.,

AND

ISAAC HAAS,

With a brief reference to the character and work of each.

The renown acquired by King Solomon and his royal assistant, Hiram, in building the temple at Jerusalem, has come down to us through the mists of twenty-eight centuries, and who shall question the propriety of transmitting the names of Thomas and Haas to the generations of Presbyterians who may succeed us in the ages to come; and who, we trust, shall continue the worship of their forefathers, on the sacred spot where our beautiful temple now stands.

The people of Dayton well remember the quiet energy, the eagle eye, the unremitting vigilance of Mr. Haas, as he watched the setting of every stone in the massive edifice; they also remember the absorbing interest and joyous enthusiasm of Dr. Thomas as day by day, for months and years, he stood beside the workmen witnessing the slow materialization of his cherished plans for a house of worship to the Most High; and who that is familiar with these facts, can hesitate to admit that the names of these gentlemen are worthy of the distinction conferred upon them.

Indeed the famous inscription on Sir Christopher Wren's tablet in St. Paul's Church, London,

*"Si Monumentum quaeris circumspice,"* \*

Might, with some propriety, have been placed under their names.

The walls and roof of the church were completed in 1869, and in that year also the Sabbath-school room was finished and used for public worship, but, owing to the general depression of business throughout the country, seven years elapsed before the main audience-room, and other parts of the building, were completed.

The total cost, exclusive of the materials utilized from the old church, was about \$100,000.

In making their final building report to the congregation, April 7th, 1874, the trustees refer to their endeavor to complete the work entrusted to them, in accordance with the designs furnished by the architect, and add, "We may now, with truth, assert that the First Presbyterian Congregation possesses the noblest, most substantial, and elegant church in this city."

During the erection of the church, the congregation, by invitation, worshiped jointly, for a period, with the Baptist brethren, in their large church, on Main Street, and the Christian courtesies of those brethren are held in grateful remembrance. Subsequently they accepted an invitation to worship with the people of the Park Presbyterian con-

\* If you seek his monument, look around you.

gregation until their own house would be ready for occupation, and the hospitality of the Park Church brethren is also cordially cherished.

Before the completion of the new church, Dr. Thomas was elected to a professorship in Lane Theological Seminary, at Cincinnati. He decided to accept this position, and in consequence thereof, his pastoral relation with the First Church was dissolved in July, 1871. His withdrawal was deeply deplored, not only by the people of his charge, but by the citizens of Dayton generally. His vast knowledge, great oratorical powers, sound judgment, liberal spirit, and ready sympathy with every good cause, were qualities which won the admiration of all who knew him, and gave him a prominence in deliberative assemblies, that few men attain.

As a teacher he was pre-eminent. Though an active, sympathetic, and efficient pastor, his greatness was revealed in the pulpit, and in the Bible class. Nature and grace had specially endowed him for the sacred office.

“He had Elijah's dignity of tone,  
And all the love of the beloved John.”

When Dr. Thomas left Dayton the universal feeling of the people found its truest utterance in the words of Hamlet:

“Take him for all in all,  
We shall not look upon his like again;”

And the existence of this sentiment was doubtless the

main cause of the difficulty which the First Church experienced in procuring his successor. Several calls were given and rejected. In most cases there was reasonable ground to believe that the calls would be promptly accepted, and their rejection occasioned much surprise, but, in course of time, it transpired that the declining parties were distrustful of their ability to fill Dr. Thomas' place, and feared to put themselves in contrast with that great man.

On the 2d of February, 1875, Dr. Thomas died at Walnut Hills, the seat of Lane Seminary, and his body reposes in the beautiful cemetery near Dayton—which city continues to be the home of his wife and children.

#### REV. JOHN McVEY'S PASTORATE.

After several unsuccessful efforts to secure a successor to Dr. Thomas, the Rev. John McVey, of Lebanon Springs, New York, was invited to visit Dayton, and preach to the congregation. He came, and preached so acceptably that a call to the pastorate was unanimously made out and presented, but Mr. McVey declined its acceptance. He thought the congregation had acted with precipitation, and that a better acquaintance should exist mutually before entering into the pastoral relation. He expressed his willingness to revisit Dayton within a reasonable time, and if, after the second visit, the congregation should see fit to renew the call, it would probably meet his acceptance. He repeated his visit; the call was renewed and

accepted, and he entered upon his pastoral duties on the 18th of September, 1872.

Mr. McVey was a young clergyman of high character and fine culture. He was imbued with a deep sense of the sacredness of his office, and, in his intercourse with the world, was more reserved than any of his predecessors.

The Church prospered under his ministry until near the close of his second year, when a lurking dissatisfaction developed itself and was found to be so general that the session deemed it necessary to advise him of the fact. At the same time they assured him of their inability either to state the cause of the dissatisfaction, or to remove it, and suggested that the pastor's resignation was the only remedy for the evil. Mr. McVey complained of the session's failure to advise him earlier of the existing opposition, and of their neglect to take proper measures to suppress it, in its incipiency.

The pastoral relation was dissolved by Presbytery, on the 17th of October, 1874, to take effect on the last Sabbath of that month. In connection with this official act, the Presbytery, on hearing Mr. McVey's statement of the case, passed resolutions reflecting on the congregation for ill-usage of their pastor, at the same time appointing a delegate to read said resolutions from the pulpit of the First Church on a specified Sabbath. Against this action, the Church session entered a strong protest in its minutes. The session avers that Presbytery acted unwisely and unjustly in judging the case of Mr. McVey upon *ex parte*

testimony; and it denies the correctness of certain allegations cited by the Presbytery in support of their action.

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When Mr. McVey's relation to the Church was dissolved, the congregation engaged the Rev. George A. Funkhouser, a professor in the United Brethren Biblical Seminary, of Dayton, to preach and administer the ordinances. This gentleman continued to occupy the pulpit for more than a year, and his ministration proved highly satisfactory to the people.

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On the 4th of June, 1876, he was relieved by the Rev. Benjamin B. Warfield, who had just completed his theological course at Princeton.

Mr. Warfield was a grandson of the late Rev. Dr. Robert J. Breckenridge, and being warmly recommended by the Princeton Professors, the session invited him to occupy the pulpit for a few months, hoping a better acquaintance would lead to permanent relations. He accepted the invitation, and in less than six weeks the congregation gave him a unanimous call to become their pastor, at a salary of \$2500 a year.

At this time Mr. Warfield was suffering from disease of the throat, and decided to make his acceptance of the call contingent on the advice of his medical counselors. They advised him to abstain from preaching for several months, and the call was declined.

## REV. LEIGH RICHMOND SMITH'S PASTORATE.

In July of the same year the Rev. Leigh Richmond Smith, of Bordentown, New Jersey, was invited to come to Dayton in the course of his summer vacation, and preach in the First Church as often as his engagements would permit. He came the following month, and occupied the pulpit several Sabbaths. Mr. Smith's preaching made so favorable an impression that, on the 22d of September, he was asked to return, and accept an engagement for six months. He consented, and began his ministry, as stated supply, on the 12th of November, 1876.

The good impression made on his first visit was fully sustained, and before the expiration of his engagement, the congregation gave him a unanimous call to the pastorate, with an assured stipend of \$2500 a year. More than three years have elapsed since Mr. Smith's installation; and the large accession that has been made to the membership of the Church in that period is a good testimony of his faithful and efficient labors.

In view of Mr. Smith's youth, and, I might add, his extreme modesty, the author will not touch upon the subject of his rare and varied endowments. A sketch of these will find a more fitting place in the opening pages of the next volume of this history; suffice it now to say, that if a propitious future shall fulfill the bright promise of Mr. Smith's present spring-time, he will be entitled to take a high rank in that galaxy of illustrious men who have preceded him in the pulpit of the old First Church.



## CHURCH MUSIC.

For a long period the question of Instrumental Music in public worship was a source of vexation to the Presbyterian family in Europe and America, and at the present time it continues to agitate many congregations on both sides of the Atlantic.

The people of the First Church were decidedly averse to the use of instruments in public worship, until about the middle of the present century, when it was found that the sentiment of the Church had undergone a material change on the subject. In 1859, a harmonium was brought into the choir by permission of the session. The official records clearly show that the session had misgivings as to the result of the innovation. In spite of the instrument's virtuous name and harmless look, a majority of the session feared that, like the wooden horse of the Greeks, it might become an engine of mischief, and to guard against this danger they passed the following resolutions:

*Resolved*, The conduct of sacred song in the church, like every other part of the public worship, is properly under the care of the Church session, and subject to their control.

*Resolved*, The leader and members of the choir shall be appointed by the session from time to time, as may be necessary; and no one shall be connected with the choir but in virtue of such an appointment.

*Resolved*, The session authorize the use of a harmonium.

*Resolved*, The choir shall confine themselves ordinarily

to such music as shall be plain and familiar, so that the whole congregation may unite in singing.

“*Resolved*, The instrument shall be used only during the singing of the choir. No voluntaries, preludes or interludes being permitted, except that the first four notes of a tune may be played, that the choir and congregation may know the piece to be sung; and, if the choir think it needful for rest and harmony, the last strain of a tune may be repeated.”

As more than one half the members of the present congregation may be disposed to think that this repugnance to instrumental music was due to a want of taste and musical culture, justice to the memory of our ancestors requires a statement of the real ground of their opposition. They held—

1. *That* the use of a musical instrument in public worship was at variance with the practice and traditions of the Church of Scotland, of which the American Presbyterian Church was a true branch;

2. *That* it was one of the corruptions of the Roman Church, which, with other popish practices, was renounced at the Reformation, and had always been denounced by the Presbyterians of Scotland and Ireland, as well as by the English puritans;

3. *That* neither the New Testament nor any authentic history, contains the slightest trace of evidence that instruments were used in the worship of God, by Christ or his apostles, or at any time during the first six hundred years of the Christian Church;

4. *That* instrumental music was introduced by the Pope of Rome in the year 666 A. D., to attract people to the papal services, and gratify their unsanctified taste for amusement, and if Presbyterians, unmindful of the example of Christ and his apostles, should admit into their praise service, this sensuous element of Romish worship, there was no telling, how soon other corruptions of the Church of Rome would be adopted.

5. They further held that the use of instruments, under the Old Testament dispensation, was a part of the gorgeous temple ceremonies, that it was entirely in the hands of the priestly order, and when the symbolical ceremonies passed away, the instruments passed with them, and the simple spiritual worship of the New Testament dispensation was inaugurated.

6. They believed that organs tended to repress congregational singing, and contributed rather to the entertainment of the young and fashionable, than to the glory of God.

7. They pointed to the gradual gravitation towards Romanism of many Protestant Churches that had yielded to the soft seductions of a theatrical accompaniment in their service of praise.

8. They declared that the word of God was the only safe guide in the matter. In it there was the example of Christ and his apostles for the practice of vocal praise, while the Pope of Rome was the sole authority for the use of organs.

On the other hand, it was claimed by the advocates of

instrumental music, that there was no law on the subject; that neither Christ nor the apostles, nor the reformers, nor the Westminster divines, ever published a word of prohibition against its use. They admit that its use is not mentioned in the New Testament, or in the early history of the Church, but claim that this omission proves nothing, since no mention is made of precentors in the early Christian Church, and it has not been charged that the use of these functionaries, in conducting the singing during public worship, was a violation of the letter or spirit of the gospel.

It was true, they said, that during the sitting of the Westminster assembly the church organs were removed from St. Paul's and St. Peter's, in London, but this was done not by the assembly, but by a commission of parliament for political reasons. The men of the assembly were divided themselves, on the question of instrumental music, and wisely forbore to pass any law on the subject.

They claimed further that God had ordained the use of instruments in his worship under the old dispensation, and if it was pleasing to him then, we have no reason to think it would be otherwise now. He had often encouraged his chosen people to praise him, not with the lips only, but with the harp, the lute, the trumpet, the timbrel, and the psaltery. Music they claimed to be a natural help to devotion. It had no typical meaning, and should not be regarded a part of those symbolic ceremonies that passed away. It did not aid worship by any mystical significance but acted by a proper and natural operation. God had fitted it to harmonize with the human voice, and his sanc-

tion of it in sacred song was sufficient proof of its value in elevating the devotions of his worshipers, and inspiring a more warm and joyful expression of their grateful praise. They claimed that, at most, it was an open question, and that the members of every congregation should have liberty to use or reject instruments, according as they prove to be a help or hindrance to edification. The following telling points occurred in the course of a public discussion of the subject :

In arguing the question, the anti-instrumentalists laid great stress on the "mutual regard due to the rights of conscience." They often referred to their friends as the conscientious men of the Church, and alleged that it was not a matter of conscience with the innovators at all.

A humorous layman replying, to this argument, said he was amused at the equanimity with which these gentlemen and their adherents monopolize all the conscientious convictions of the Presbyterian Church. They harp on the duty of "mutual regard for the rights of conscience," but when it is boldly avowed by them that all the conscience is in their keeping, what becomes of the mutuality? Like Irish reciprocity, it is all on one side. Their assumption reminded him of a story of Daniel O'Connell, "who, on one of his trips from Dublin to London, was crossing in the Holyhead steamer, and sitting down in the cabin to dinner, he found on the dish before him a very fine salmon trout. The day being Friday, and the air keen, and Dan being sharp set, he coolly transferred the entire delicacy to his own plate, apologetically remarking, with a comical glance

at his fellow passengers, "Gentlemen, you will excuse me, as this is a fast day in my Church." A stalwart cattle drover seated opposite, who had been covetously eyeing the dainty, too modest to ask for a portion, was dumb-founded for a moment at the coolness of the procedure, but recovering his wits, he seized knife and fork, stretched over the table, severed the trout in two, and bearing off much the larger half, exclaimed reproachfully to O'Connell, "Bad manners to ye, de yez think nobody has a sowl to be saved but yourself?" "So, sir;" exclaimed the speaker. I may ask these gentlemen, "Do you think nobody has a conscience to protect but yourselves?"

Another speaker, who favored a radical improvement in the service of praise, thought it well to relax the rigid custom of the Scottish Church. He related the case of a poor fellow who was once a singer in church, and had occasionally served as a precentor. He had the misfortune to lose his teeth, and he could not sing. He was told to go to a dentist. On going back to the church with a false set of teeth, there was a theological row. He was told that he was using an artificial instrument and could not be allowed to sing there any more!

A solemn conservator of the ancient regime rejoined, that the question was not to be settled by sophistry or anecdotes, but by the word of God. The anecdotes related had a savor of salt water about them, and had better be left to the narines. He called upon his opponents to produce ONE SCRIPTURE PRECEDENT, OR A THUS SAITH THE LORD, in favor of using instruments in the service of the sanc-

tuary. If they could not do this, said he, they had better cease their agitation and give the Church peace.

This challenge was promptly met by a gentleman who rose in the audience with a Bible in his hand, and said: "This sacred book contains the revelation of God to man. It tells us of a heaven and a hell, and that, in the latter place, there is wailing and gnashing of teeth; there is no instrumental music there! In the former place, God's own happy home, this book tells us there are angels there, angels with harps in their hands; and John tells us in the Revelations, that not only were there harps in heaven, but that the angels were harping on harps." These arguments have availed to such a degree, that, of the fifty-four millions of Presbyterians throughout the world, about four millions only continue their opposition to the instrumental accompaniment.

The present choir of the First Church consists of four singers, with a parlor organ accompaniment. The singers occupy a position in the front of the church, and face the audience while singing. Most of them are volunteers, who take no pay for their service. The cost of the music is therefore very light, not exceeding \$150 a year.

## DISCIPLINE.

To err is human; and so long as human nature is subject to its present infirmities, so long will the exercise of discipline be necessary to good order, in Church or State. The special duty of Church sessions is to guard the purity of

the Church in the lives of its members. In dealing with offenses, the elders possess both judiciary and executive power; but their most important function is to watch over the flock, of which they are under-shepherds—guarding, counseling, comforting, instructing, encouraging, and admonishing, as circumstances may require. The penalties imposed on wrong-doers are, censure, suspension from the communion of the Church, and excommunication.

The writer has observed but one case of excommunication on the Church minutes since February 14th, 1817—which is the date of the first entry in the session book.

A good many were suspended from the communion of the Church, on account of specified transgressions, and of these, many were afterward restored, upon satisfactory evidence of true repentance and reformation.

A large proportion of the delinquents were young persons who yielded to the influence of improper associates, and the temptations of city life. A few adults had become victims of intemperance, and only a small number were guilty of grosser offenses.

It would be impossible for any one to read the sessional proceedings, without being profoundly impressed with the wisdom, moderation, firmness, and patience of the primitive elders. At their second meeting, May, 1817, a charge of slander was preferred by one Church-member against another. The elders present on the occasion were—John Miller, Henry Robinson, John McKaig, and Wm. King—the Rev. Peter Monfort acting moderator. The aggrieved brother was asked whether he had sought reconciliation



in accordance with the scriptural injunction—"If thy brother trespass against thee, go and tell him his fault between you and him alone," etc. This had not been done, and the session declined to consider the charge. They counseled complainant to exercise a spirit of brotherly love, and Christian charity, in any further steps he might take towards reconciliation or redress. At a subsequent meeting of the session, the parties in controversy appeared, and informed the elders that their difficulty had been amicably settled.

It was formerly the custom of the elders, and may be the custom at present, to so divide the parish that each of the elders had supervision of a particular precinct. Regular visits were made; each elder visiting at least one of the families in his respective charge every week, and offering a prayer with the family, "unless prevented by peculiar circumstances." When it was observed that a member was absent from public worship or from a communion service, he would receive a visit from one of the elders or pastor in the course of the week, and if the absence was not due to some providential hindrance, the delinquent was affectionately admonished of the danger of neglecting his duty, and urged to a more careful discharge thereof. Similar private visits were made to persons who were guilty of any immoral practice. The elders would visit refractory cases alternately, and, if these private efforts failed to accomplish reform, the offender was cited to appear before the session, who prayed with and for him, and kindly endeavored to impress him with a due sense of his danger and duty.

Great prudence and delicacy were practiced in dealing with these cases; and a professed desire to reform, however faint, was sure to meet with long suffering and encouragement. By these means some of the young men who had lapsed at intervals, eventually became consistent and exemplary Christians.

Dancing and attending the theatre have always been a source of grief to the pastors and elders of the First Church. Like the use of instruments in praise worship, the practice of dancing and theatre-going has long been deprecated, by the Presbyterian Church, as inconsistent with a Christian profession.

The following paper was prepared by the session, on the 26th of January, 1844, and read to the congregation on the following Sabbath, after sermon:

“The session of the First Presbyterian Church, of Dayton, feeling in some degree the obligation that rests upon them, faithfully to warn the members of the Church, in an affectionate manner, against conformity to the vanities of a world lying in wickedness, against its allurements and deadly snares, which, in our view, are calculated to injure the spiritual interests of the real believer, and to entice to destruction the thoughtless, and unconverted, would particularly enjoin upon the members of this Church to discountenance the worldly amusement of dancing, seeing that our Church, in her highest ecclesiastical court, has again and again condemned this amusement, in all its forms, as inconsistent with a creditable profession of religion, and have declared it a censurable practice, and

seeing that it is laid down in the inspired word, as a characteristic of the wicked, that 'they send forth their little ones like a flock, and their children dance' (Job 21: 11), we would therefore not only entreat our brothers and sisters personally to refrain from this worldly folly, and to set their faces as a flint against their baptized households being instructed in this seductive art, but also to refuse any countenance to those social parties where it is introduced, as we believe that the presence of the professors of religion at such scenes is calculated to wound the hearts of the pious, harden the impenitent, and greatly injure the cause of our Redeemer."

Notwithstanding this edict, it does not appear from the records, that any dancing-member was ever suspended from Church privileges, on account of this indulgence; and the reason no doubt is, that the word of God contains no express prohibition against it, and that the sin of dancing does not consist in the mere act, but in the evil tendencies of this amusement, when indulged in promiscuously and to excess.

The Rev. Dr. Thomas, referring to discipline during his pastorate, says (April, 1870):

"It may be recorded with gratitude to the Father of Mercies, that, of the two hundred and eighty persons, old and young, received into Church fellowship, during the past twelve years, for whose reception your pastor is responsible, not one has been the subject of discipline, or has deserved the censure of the Church."

## CHURCH FIRE.

On Tuesday, August 15th, 1876, about 1 o'clock P. M., our house of worship was discovered to be on fire. The entire building was thereby rendered unfit for occupancy. The fire commenced in the organ and consumed it. Thence it extended to the ceiling. A part of the roof was destroyed, also some of the pulpit furniture. "The pews were much injured and defaced. The upper and lower rooms were deluged with water. The damage from both fire and water was so great, that it was evident we could not occupy any portion of the building for several weeks. In this dilemma we were met on all sides, by the most cordial sympathies of neighboring Churches, and offers of accommodation for all our regular services of Church and Sabbath-school. The first regular Baptist, the German Reformed, and the Third Street Presbyterian Churches, were especially prompt and cordial in these offers. We united with the latter Church in the regular Sabbath services, during the absence from town of their pastor. Rev. Leigh Richmond Smith, whom we had invited to Dayton, preached in their pulpit August 27th, September 3rd, and 10th. We also made use of their chapel for our Sunday-school, for several weeks, and afterwards, owing to a change of hour, we availed ourselves of the use, kindly tendered us of the lecture-room of the German Reformed Church."

The expense for repairs was fully covered by insurance.

In the original construction of the house, there was a serious defect in the acoustic properties of the main auditorium. In repairing the building after the fire, the ceiling was lowered some twenty feet. Since the change, the voice of the preacher is heard with much greater distinctness than before.

The building, including the Sabbath school room, the ladies' parlor, infant class room, library and pastor's study are heated by steam.

Thorough ventilation is provided for, by flues in the walls, extending from the base to the roof.

## THE SABBATH SCHOOL.

In the early history of the First Church it is stated, by Mr. Brown, that "In March, 1817, some citizen of Dayton made the inquiry: 'Do we need a Sunday-school?'" Immediately following that statement Mr. Brown has left a blank space of two pages in his manuscript, indicating his design of returning to the subject, but as death prevented the fulfillment of this purpose, it will be necessary to devote a chapter to the early Sabbath-school work of the Church.

The citizen who propounded the above inquiry must have been surprised with its speedy and remarkable solution, for, according to our best information, the following month witnessed the organization of a flourishing Sabbath-school in Dayton, under the superintendence of Mrs. Sarah

Bomberger, and a record of the scholars for 1818, shows an aggregate of over two hundred on the roll for that year.

Some time after the school was opened, a Board of Directors was constituted, and consisted of the following named ladies: Mrs. Crane, Mrs. Ayres, Mrs. Pierce, Mrs. Haynes, and Mrs. Hannah George, who was secretary of the Board, and performed her duties as such, in a very business-like manner. The earliest records of the school, as well as of the directors, are missing, but there is positive evidence that Mrs. Bomberger held the position of superintendent for nearly twelve years, when Mr. David Osborn was elected to the office.

The following ladies also served as directors until March, 1830, when a new Constitution and By-Laws were adopted, making the Dayton school an auxiliary to the "American Sunday-School Union," *viz.*: Mrs. Phillips, Mrs. Hildreth, Mrs. Irwin, Mrs. Eliza Smith.

At the first election under the new Constitution the following officers were chosen: Mr. David Osborn, superintendent; Mrs. Sarah Bomberger, assistant superintendent; James H. Bacon, secretary; Dr. John Steele, treasurer, and John W. Van Cleve, librarian.

Since the above election the following gentlemen have filled the office of superintendent in the order given: S. M. King, Wm. Davie, E. M. Barr, Mr. Spence, Ira J. Fenn, David Osborn, L. F. Claffin, H. L. Brown, T. J. Smith, E. A. Moore, Dr. T. E. Thomas, T. O. Lowe, F. Mulford, Geo. L. Phillips, Jno. H. Thomas, Chas. Raymond, F. Mulford.

David Osborn was the first male superintendent. He was re-elected nine times, and labored with great zeal and efficiency, not only in the Sabbath-school of his own Church, but in the organization of similar schools in the new settlements of the county.

Dr. Steele held the office of treasurer till he went out with the New School colony in 1839, when his brother, Judge Steele, was elected, and filled the office till 1841—the year of his death.

The other subordinate officers of the Sabbath-school were—Mrs. Putnam, George Bomberger, Joseph Davison, Mrs. Broadwell, Mrs. Barnes, Judge Holt, Mr. Hughes, J. W. Dickson, Isaac Augenbach, Mr. Spinning.

We present below an “Alphabetical List of Scholars entered at Dayton Sabbath-school, commencing August 2d, 1818.” It is copied from the “sere and yellow leaf” of Mrs. Bomberger’s original record, and will no doubt interest a large number of our citizens :

Ayres, Isaac	Bomberger, William	Berthards, Thomas
Ayres, Stephen	Bimm, Jacob	Brown, Robert P.
Armstrong, John	Bimm, Isaac	Bomberger, George
Andrews, James	Brady, Joseph	Boyer, Levi J.
Ayres, Henry	Boogher, Gideon	Brown, Thomas
Anderson, Thomas	Boogher, Jessie	Boal, William
Alspach, William	Bowen, Robert	Belloe, John
Ayres, David	Boal, Robert	Belloe, Peter
Anderson, Henry	Boyer, Tho. W.	Bowen, David
Atkins, John	Broadwell, Eben	Bowen, Nathaniel
Anderson, Lewis	Bacon, Henry	Broadwell, Simeon

Boogher, David	Cain, Ingham	Davis, James
Brown, Patterson	Collins, Gilbert	Davis, Martin
Brown, Kirkum	Cooper, Daniel C.	Davis, Daniel
Brier, George	Conover, Harvey	Dolly, Joseph
Bradson, James	Crane, Wilbur	Dolly, William
Blake, John	Casner, Joseph	Deihl, Joseph
Blodget, William	Conover, Alex. G.	Dolly, Samuel
Brown, Henry L.	Clegg, John	Darst, Napoleon B.
Biers, Joseph	Clegg, James	Emmrick, David
Bimm, Joseph	Clegg, Joseph	Este, David
Boyer, Eli	Clegg, Samuel	Eaglisfield, William
Boyer, Isaac G.	Conover, Bachus W.	Emmons, William
Brabham, Charles	Collins, Stephen	Eaker, William
Broadwell, William	Carney, Absalom	Eaker, Charles
Bourne, William	Clark, George	Edgar, John F.
Boyer, Abraham	Crampton, Joshua E.	Ensey, Peter
Boogher, Samuel	Casy, Amos	Folkerth, Russel
Broadwell, Josiah	Carney, Ansom	Folkerth, Emil
Bruen, David	Cutshaul, Ely	Fairchild, Chris.
Baily, John	Carpenter, Volin C.	Fairchild, Eddy
Cooper, David C.	Carpenter, David	Fairchild, Francis
Collins, James	Carpenter, Wm. D.	Fairchild, Este
Carpenter, Hopkins	Cain, Stacey	Fuller, William
Crane, William E.	Duncan, John	Folkerth, Hamilton
Conover, John	Duncan, David	Fairchild, Wilbur
Conover, Obediah	Davis, Job	Fennemore, Brazilla
Conover William	Davis, James	Golliday, Uri
Conley, Fountain	Davis, William	Hatfield, George
Curtner, Henry	Davis, William	Hanna, Joseph
Coleman, Edward	Denny, James	Hatfield, Israel
Clark, Robert	Dicks, George	Hanna, Amos T.
		<b>Hildreth, Lewis</b>



Humphreyville, W.	McCollum, Ethan S.	Ritchie, Charles
Humphreyville, I. A.	McDean, Thomas	Richardson, David
Huston, Paul	Mussleman, Samuel	Shaw, Scott
Houston, William P.	McKinley, James	Schoonover, A.
Huntsinger, Eli	McWhiney, William	Smith, George W.
Hollan, Horatio	McWhiney, James	Simpson, Stephen
Hamilton, Thomas	McDennick, James	Shaw, Nelson
Hollingsworth, A.	Morrison, David	Shaw, David
Houston, H. G. P.	Munday, William	Shaw, John
Henry, John	Morgan, William	Scott, Samuel
Hizer, John	Minton, William	Stibbins, James
Hatfield, William	Minton, Samuel	Shaw, Andrew
Hawthorn, William	Murry, John	Smith, John D.
Hollingsworth, H.	Mount, John	Shaw, Nicholas
Hudson, Harrison	Regans, Jephtha	Spinning, Joel
Hollis, George	Robins, William	Shaw, Addison
Hawthorn, John	Rue, Nicholas	Sullivan, William
Hudson, Harrison	Rue, Taylor	Stansifer, Ephraim
Henderson, William	Rogers, William	Shoup, Joel
Henderson, Charles	Ryan, Joseph	Sullivan, Nicholas
Henderson, William	Robbins, Eli	Smith, Jacob
Hoon, Jacob	Ryan, William	Sullivan, Joseph
Myers, Benjamin	Rhea, Robert	Stansifer, Americus
Michael, Philip	Reed, Adgate M.	Shaw, Westley
Munday, Benjamin	Ryan, James	Sullivan, Absalom
Millar, George	Reed, David L.	Sullivan, Thomas
Munday, Madison	Rinebarger, Adam	Sullivan, John
McCoy, Rice	Rossiter, John	Stansifer, Francis
McCoy, Josephus	Rossiter, Samuel	Snider, George
McDennick, James	Ritchie, Matthias	Shearer, George
Mussleman, Peter	Rouzer, Samuel	Sullivan, Lorenzo

Stutsman, Peter	Shaw, Elihu	Simpson, Benjamin
Smith, Stephen	Stutsman, Grove	Scott, William
Smith, John C.	Steele, Robert	Scott, David

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Ayres, Elizabeth	Bailey, Hester	Doxen, Mary Ann
Ayres, Julia Ann	Burch, Electa	Darst, Mary
Arnold, Kitty	Curtner, Cassander	Doris, Hephysida
Ayres, Mary	Crane, Maria	Dicks, Elvira
Alspach, Harriet	Cox, Mary Ann	Emmrick, Peggy
Boal, Martha	Calhoun, Eliza	Emmons, Louisa
Bachus, Harriet	Collins, Maria	Eaglefield, Jane
Brown, Sidney	Connolly, Cassander	Folkerth, Louisa
Boyer, Mary Eliza	Carson, Jane	Folkerth, Rebecca
Bruen, Precilla	Cotton, Mary	Foster, Caroline
Bomberger, Ann	Cottingham, Mary	Flook, Elizabeth
Broadwell, Mary	Cipher, Mary	Gibbs, Mary Ann
Brubecker, Maria	Clark, Elizabeth	Greene, Eliza
Batson, Anna	Cain, Mahala	Gay, Enesha
Burns, Jane	Combs, Nancy	Greene, Edlira
Brier, Cynthia	Casner, Charlotta	Grimes, Eliza
Bella, Mary	Cooper, Harriet	Griffin, Charlotta
Bowen, Lydia	Crampton, Ruth	Grimes, Betsey
Burr, Sarah	Clyde, Julia Ann	Golliher, Jane C
Bateman, Mary	Doris, Eliza	Hatfield, Eliza
Bourne, Mary	Duncan, Anna Jane	Hess, Betsey
Baly, Mary	Darst, Julia Ann	Hildreth, Elizabeth
Bacon, Jane	Dawson, Sarah	Huffman, Kitty A.
Bacon, Susan	Darst, Christiana	Hollingsworth, S.
Brown, Eliza Jane	Day, Mary	Harden, Deborah

Hiser, Barbara	Smith, Sally	Williams, Susan
Hyde, Letitia Ann	Shaw, Sarah	Williams, Anna
Hanly, Caroline	Stoneberger, Polly	Wilson, Betsey
Haines, Catharine	Summons, Innocence	Walter, Eleanor
Henderson, Mary	Swisher, Rachel	Windsor, Deborah
Henderson, Jane	Sourbray, Mary Ann	Warner, Helen
Jenks, Martha	Shartle, Nancy	Westerhann, E.
Peirce, Mary	Stibbins, Mary Ann	Woodrow, Ann
Peirce, Mary Ann	Slaughter, Mary Jane	White, Polly
Perrine, Hannah	Taswell, Barbara	Williams, Elizabeth
Parks, Louisa	Tull, Jane Eleanor	Wooderman, M. S.
Price, Rachel	Tyler, Sarah	Walton, Elizabeth
Phillips, Elizabeth	Talbert, Elizabeth	White, Ruth Ann
Phillips, Marianna	Thrall, Eleanor	Washburn, Anna
Parrot, Elizabeth	Toman, Lavina	Willison, Jane
Patton, Susan	Thompson, Nancy	Wilson, Mary Jane
Patton, Nancy	Van Cleve, Eliza	Withrow, Sarah Bell
Patterson, Clarissa	Volentine, Abigail	Wilson, Mary Ann
Porter, Mary	Vagus, Mary Ann	Withrow, Jane
Patton, Eliza	Van Tyle, Elizabeth	Withrow, Mary
Spencer, Cynthia	Wolfe, Kitty	Wanger, Catharine
Squier, Phebe	Wilson, Malinda	Wigley, Eliza
Squier, Eliza	Worman, Margaret	Wollfe, Rosanna
Syfers, Mary	Walton, Juliet	Windsor, Susan
	Witman, Lydia *	

\* **NOTE.**—Although the above list is correctly copied from the original, the author will not vouch for its accuracy. He is inclined to think it contains the names of some persons, especially of some ladies, who were not born at the date of the list.

## MEMBERSHIP.

The total number of members received into the First Church, since its organization, is over 1700. There is no record of the names of Church-members prior to February 14th, 1817. The record of membership begins at that date, and the admissions to Church communion, under different pastors, by examination and by letter, are as follows:

PASTORS.	Period of service.	Received on examination.	Received on certificate.	Total.
	Yrs.			
Rev. James Welch.....	13			66
Rev. Backus Wilbur.....	1½	23	28	51
Rev. Ahab Jencks.....	2	41	15	56
Rev. William Graham.....	3	28	25	53
Church vacant.....	2			
Rev. Franklin Putnam.....	8	129	92	221
Rev. James C. Barnes.....	9	169	111	280
Rev. Wm. C. Anderson, D. D.	4	75	78	153
Rev. Phineas D. Gurley, D. D.	4	104	50	154
Rev. James H. Brookes.....	4	68	54	122
Rev. Thomas E. Thomas, D. D.	12	173	167	340
Church vacant.....	1	1	13	14
Rev. John McVey.....	2½	12	31	43
Church vacant.....	1½	4	6	10
Rev. Leigh Richmond Smith.	3	36	45	81

RULING ELDERS.

The roll of ruling elders is as follows:

Before 1817, John Miller, Judge John Ewing, John Ritchie, H. Robinson.

Second List: Jas. Hanna, Robert Parks, John McKaig, William King Sr.

From 1821, Job Haines.

From 1823, Obadiah B. Conover.

From 1829, David Osborn, Dr. Jno. Steele, Matthew Patton.

From 1836, Peter Odlin Esq., Charles C. Patterson.

From 1840, James Steele, Samuel M. King, Charles H. Spinning.

From 1846, Joseph Barnett, Henry Stoddard Sr.

From 1850, Henry L. Brown, John Morehouse, Dr. Geo. Green.

From 1853, E. Anson More, Herbert S. Williams.

From 1857, Dr. Clarke McDermont, Francis Mulford.

From 1864, Judge Youngs V. Wood, Isaac Haas, Leonard Moore.

From 1874, John F. Edgar, William A. Barnett.

From 1878, Charles U. Raymond, Augustus F. Payne.

From 1879, E. A. Parrott, John H. Thomas.

## DEACONS.

The first Board of Deacons was elected on the 13th of January, 1847. It is the duty of the deacons to see that the poor are provided for. Below is a roll of these officers since the above date :

JOHN F. EDGAR,  
DR. GEORGE GREEN,  
GORDON ARNOLD,  
HERB. S. WILLIAMS,  
AUGUSTUS NEWELL,  
JOHN RENCH,  
E. A. MORE,  
DAVID OSBORN,  
B. F. ELLS,  
HIRAM LEWIS,  
O. P. BOYER,  
YOUNGS V. WOOD,  
DR. J. C. DENISE,

CHARLES ELLS,  
FRANK MULFORD,  
ISAAC HAAS,  
LEONARD MOORE,  
THOS. O. LOWE,  
HENRY STODDARD Jr.,  
G. P. THRUSTON,  
JACOB D. DUBOIS,  
JOHN H. THOMAS,  
DAVID BRADFORD,  
R. I. CUMMIN,  
DAVID W. STEWART,  
HOUSTON LOWE.

## TRUSTEES.

The roll of Trustees elected by the First Church, since its organization, is as follows:

MILLER, JOHN	LINDSLEY, DAVID	LOWE, P. P.
EDGAR, ROBERT	STODDARD, HENRY	SMITH, T. J. S.
REID, DAVID	EAKER, WILLIAM	LITTLE, B. F.
MCCABE, JOHN	BARNETT, JOSEPH	STODDARD, A. P.
EWING, JUDGE JOHN	BACON, HENRY	FOOTE, W. H.
BROWN, HENRY	ODLIN, PETER	STODDARD JR., H.
ROBINSON, HENRY	DAVIES, E. W.	WAMPLER, JAMES
HOOD, ANDREW	MCPHERSON, SAML.	EDGAR, SAMUEL
COOPER, D. C.	PEASE, HORACE	STODDARD, J. W.
WILLIAMS, T. H.	BROWN, HENRY L.	DUBOIS, J. D.
HANNA, JAMES	NEWELL, AUGUSTUS	WALLACE, W. H.
KING, WILLIAM	LOWE, JOHN G.	PHILLIPS, G. L.
MCCLURE, WILLIAM	STOVER, JAMES	MOORE, LEONARD
ROBINSON, H.	RENCH, JOHN	STEWART D. W.
PATTON, MATTHEW	PHILLIPS, T. A.	CRAIGHEAD, WM.
STEELE, JUDGE JAS.	MORE, E. ANSON	SMITH, SAMUEL B.
PHILLIPS, H. G.	CONOVER, HARVEY	HAAS, ISAAC
BURNET, ISAAC G.	HARSHMAN, JON.	CUMMIN, R. I.
SMITH, G. W.	OVERLEASE, ABRA.	ROGERS, GEO. W.

## TREASURERS.

Below is a list of Treasurers of the First Church since its organization :

McCLURE, WILLIAM	MORE, E. ANSON
CONOVER, OBADIAH	LOWE, P. P.
FOLKERTH, JOHN	HARSHMAN, JON.
GEORGE, AUGUSTUS	LOWE, THOS. O.
VAN CLEVE, BENJ.	STODDARD, HENRY
ELLS, B. F.	MARTIN, JAMES A.
NEWELL, AUGUSTUS	MOORE, LEONARD
WOOD, YOUNGS V.	PHILLIPS, CHAS. A.
BOOTHE, ELI	DUBOIS, J. D.
	CONOVER, HUGH.



## COLLECTORS.

Below is a list of Collectors of the First Church since its organization:

PATTON, MATTHEW

McFADDEN, A.

WILSON, R.

KING, JOHN

PIERSON, HENRY

DARST, ABRAHAM

DAVISON, JOSEPH

CLARKE, THOMAS

McPHERSON, SAML.

FREEMAN, SAMUEL

OSBORN, DAVID

NEWELL, AUGUSTUS

WONDERLICH, JACOB

DICKSON, J. W.

ELLS, B. F.

FORSYTHE, E. J.

WOOD, YOUNGS V.

BOOTHE, ELI

LEWIS, HIRAM

WALLACE, W.

CONOVER, HUGH.

## COLONEL JOHN G. LOWE.

Colonel John G. Lowe was chairman of the Board of Trustees for a long period, also a member of the committee for building the new church.

His services were of great value, and upon his retiring from office, the congregation, at their annual meeting, on the 3rd of April, 1873, unanimously passed the following:

*“Resolved, That the thanks of the congregation are due to Colonel John G. Lowe for his long and faithful service on the Board of Trustees.”*

## CHURCH REVENUES.

All church enterprises and mission work are inseparably connected with money—and the lack of funds is often as great a source of annoyance to Christian congregations as to individuals in their secular business.

The mode of raising money for church expenses varies in different churches, and in the same church at different periods. Whatever plan meets the necessary requirements most successfully, is usually adopted. In the First Church, the following plan has been practiced with slight modifications for many years:

Every person connected with the congregation is afforded an opportunity of contributing to the support of the gospel.

Each person is desired to state, if practicable, what shall be his or her weekly contribution for the year, and en-

velopes for transmitting the amount are furnished by the deacons, who make a collection every Sabbath.

All contributions are voluntary.

If any prefer to pay a specific sum monthly or quarterly, they can do so by paying in advance.

A personal account is kept with contributors, and care taken that no account shall run behind more than one month.

It is the rule that current expenses be paid as soon as practicable, and all accounts closed at the end of each year.

When the present church was built, it was decided to sell every alternate pew, in order to pay the debt. Many of the pews have been thus disposed of, but the purchase of a pew does not exempt the buyer from his obligation to contribute to the support of the Church—the advantage of buying being merely to secure the privilege of occupying the same seat each Sabbath.

The object of reserving the alternate pews was to afford better accommodation to strangers, etc., than had previously been enjoyed.

#### CONTRIBUTIONS.

Besides the contributions for current Church expenses, special collections are taken up every year for the Board of Foreign and Domestic Missions, the Bible Cause, the Board of Education, and of Publication, Church Extension, Ministerial Relief, Freedmen, the Church Sustentation Fund, and the Poor. In addition to these, many irregular calls are made on the Church for other benevolent purposes.

The earliest recorded collection was the sum of \$403.03, to build a second place of worship. This sum was increased by subscription of the congregation to \$6,514.12½—the cost of their new church, which was completed on the 27th of March, 1821, seven and one half years after the church had resolved to build. In February, 1839, the trustees of the Church were directed by the congregation to take down the church of 1821, and erect a new one. The new one was completed in the winter of 1841–2, at a cost of \$14,213.08; and, as has already been stated, the church of 1873 cost about \$100,000.00.

The first record of collections for charitable purposes is dated 1824, under the pastorate of the Rev. William Graham, amounting in a year to \$38.50. In 1834, the benevolent contribution amounted to \$413.00.

In 1844, it was \$544.00; 1854, \$1,237.00; 1864, \$800.00; 1874, \$731.00; 1880, \$1,564.81.

The total collections for charities and general Church expenses were:

In 1850, \$1,333.00; 1860, \$2,851.00; 1870, \$3,075.00; 1880, \$5,066.81.

#### MISS MARY STRAIN.

Miss Mary Strain, and her sister Martha, were long connected with the First Church. Their father was one of the early pioneers, and kept a respectable tavern in Dayton long before the luxury of a modern hotel was known west of the Alleghanies. Their father, dying, left them com-

fortably provided for, and they passed their lives quietly and most affectionately together, using their means discreetly, and enjoying their Church privileges with the greatest regularity, until prevented by the frailties of age. Mary survived her sister by a few years, and at her death, in 1871, it was found that she had bequeathed her residence to the First Church, to be used as a parsonage. She also left the Church \$3,000—the aggregate of her bequest amounting to \$9,000.

## DICKINSON P. THRUSTON.

This gentleman, before his death, bequeathed to the Church an interest in some property that has already yielded over five hundred dollars. It is believed the Church will derive about twelve hundred dollars altogether from Mr. Thruston's bequest. He died in 1876.

## ABRAHAM OVERLEASE.

Another staunch Presbyterian, left the Church a legacy of five hundred dollars. Two hundred dollars of the amount was to be appropriated for the benefit of the Sabbath-school.

Mr. Overlease died on the 25th of April, 1872.

## A SURVEY OF THE CHURCH.

From a discourse delivered by Dr. T. E. Thomas in April, 1870, preparatory to a collection for paying off the debt of the Church:

“On the whole, this survey of the history of our Church evinces the vitality and vigor of its organization, and the continued presence of that divine and blessed Spirit, from whom only that life and vigor flow. From a very small beginning, in an almost unbroken forest, out of which a savage foe had yet scarcely retreated, it has steadily advanced with the progress of the community around it, and exerts, to-day, perhaps as wide an influence as at any former period in its history. For almost three-quarters of a century, the public worship of God has been maintained here without interruption. A pure gospel has been preached in simplicity and earnestness. The voice of prayer, and the hymn of praise, have ascended continually to heaven. Your fathers, yourselves, and your children, have been taught here, from infancy, the words of everlasting life—the ‘doctrine according to godliness.’ God only knows—eternity only will reveal the full results of the Christian labor expended here in the seventy years past. The statistics just recorded unfold those results very imperfectly. Who can tell how many souls, here born again, or lifted to a higher plane of sanctification, have carried elsewhere a coal from your altar, to kindle new flames in other domestic and public sanctuaries? Who

can trace, in our own and foreign lands, the streams of blessing which have followed the prayers and the alms here offered to heaven? For all this let us thank God and take courage. But what prospect lies before us? And how may we learn from the past to benefit the future?

“First, after having built three houses of worship within sixty-seven years, two of them upon this spot, our church is now provided with a massive and beautiful structure, likely to stand for many generations, and furnishing all needful accommodations for all church work. If we ask, what effect, the completion of our place of worship will have upon the temporal and spiritual interests of the Church, we find an answer in her previous history. Twice before has she rebuilt her sanctuary; and each enlargement has been followed by a marked increase of her congregation and communicants. Or, look at other churches around us, whose costly outlay for new temples has, in every case, constituted an era in their spiritual prosperity. Suppose, then, this debt liquidated, and our house so far completed;—what provision have we in our Church organization for the work that lies before us? First, we have the ministry of the word addressed to a growing congregation. Then, a Sabbath-school, amply provided, under competent and faithful officers and teachers to train the young in truth and duty. Next a Bible class, with over fifty on its roll, affording your pastor an opportunity to guide the younger adults to a knowledge of God’s holy word. We have four stated assemblies for social service and mutual improvement in grace; one for our young

ladies, one for the married ladies, one for young men, and one for the congregation generally. There is abundant material to sustain all these in effective operation. We have besides, a ladies' association for purposes purely social and benevolent. The influence of which, as exemplified during the past week, in bringing our whole congregation into true fellowship and earnest co-operation, can not but be most happy. What is chiefly needful, to secure for such an organization, the constant blessing of heaven in the conversion and sanctification of souls, is this: *the faithful discharge of personal duty by each individual in his proper place, under that spiritual supervision and direction which the Head of the Church has ordained.* Let each member, old and young, maiden, man or mother, find a place in such of these assemblies, as are befitting, and be found there always, Providence permitting, ready to lend an humble but cordial co-operation in all good works. Let our perpetual prayer be lifted up for the gracious in-dwelling of the Holy Comforter; let our motto be, FIDELITY IN OUR LOT; and our future history shall be that of the primitive believers, recorded by the pen of inspiration:

“‘Then had the Church rest, and was edified; and, walking in the fear of the Lord, and in the comfort of the Holy Ghost, was multiplied.’” Acts 9: 31.



## THE OLD BURYING GROUND.

Dayton was laid out and settled in 1795. The first immigrants lived in log cabins, which were used for public worship in the winter time, in the summer religious services were conducted in the open air, under the shade of the forest trees. M. E. Curwen, in his history of Ohio, says the Rev. John Thompson, of Hamilton County, was the first clergyman that preached in Dayton. It has been already stated that Mr. D. C. Cooper donated two pieces of ground to the Presbyterian Church, the one on the north-east corner of Main and Third Streets, was sold, and the proceeds used in building the first church, on Ludlow Street. The other piece was the old burying ground, on the south side of Fifth Street, through which Wilkinson Street was recently opened. In process of time, the old grave-yard became densely populated, and as the rapidly growing city encroached on its sacred precincts, measures were taken to provide another and more retired place of burial, Woodland Cemetery was dedicated in 1843.

Subsequently the city council of Dayton passed a sanitary ordinance, putting a stop to any further interments within the city limits. The old burying ground with its dilapidated fence, crumbling tombstones, and sunken graves was for a long time supposed to have achieved its destiny, and had almost ceased to be thought of, except as the solemn relic of a by-gone age; but its mission had not all been fulfilled, as the sequel will show. In 1869, the con-

gregation of the First Church were much embarrassed for want of funds to complete their new house of worship. The cost of building had far exceeded the original estimates. Money was scarce, owing to a general paralysis in the business interests of the country, and it seemed as if the work on the church would have to be postponed indefinitely. At this critical juncture a ray of light broke through the dark cloud, a sympathetic voice from the tombs reached the ear of a discerning trustee, and the voice said, substantially, "Child of mortality! whence comest thou, and why is thy countenance sad? Dost thou not know that thy fathers, in their life time, honored God with their substance, and thinkest thou that, though dead, they will not delight to honor him with their dust also—*seeing that dust has turned to gold. Go to.*" The Daniels of the First Church had no difficulty in comprehending the secret import of this communication. Soon afterward the bones of the fathers were carefully and reverently transferred to a more quiet resting place, in the beautiful cemetery of Woodland, together with their monumental memorials and all other evidences of identity. The mouldering earth of their clay tabernacles was then sold to the highest bidder for \$32,000, which sum enabled the Building Committee to proceed joyfully with their work. Eight thousand dollars of the above amount was paid to the heirs of the Cooper estate, to secure a relinquishment of their claims to any interest in the property that might arise by reversion or otherwise.

## CHURCH ORGANIZATION.

The organization of the First Church is very complete. In addition to the congregational boards, already mentioned, there are the

The Ladies' Foreign Missionary Society.

The Ladies' Home Missionary Society.

The Ladies' Church Society.

The Young Ladies' Mission Band.

The Female Prayer Meeting.

The Young People's Prayer Meeting.

The Congregational Prayer Meeting.

The Dayton View Mission Sabbath-school.

Almost all the gentlemen of the congregation are organized into separate committees — committees of ways and means for promoting the varied interests of the Church in the best way possible. The following is a list of the committees:

*Committee on Strangers:*

WILLIAM BARNETT, Chairman.

*Committee on Sabbath-schools:*

A. F. PAYNE, Chairman.

*Committee on Young People's Prayer Meeting:*

JOHN H. THOMAS, Chairman.

*Committee on Finance:*

E. A. PARROTT, Chairman.

*Committee on the Poor of the Church :*

FRANK MULFORD, Chairman.

*Committee on Home Missions :*

JOHN F. EDGAR, Chairman.

*Committee on Board of Education, Relief Fund, Sustentation, Freedmen, Church Erection, and Publication :*

C. U. RAYMOND, Chairman.

*Committee on Foreign Missions :*

LEIGH RICHMOND SMITH, Ch'n.

The ladies of the First Church contributed the past year to Foreign and Domestic Missions, one half of the whole amount raised by the congregation.

# BIOGRAPHICAL SKETCHES

—OF—

## PROMINENT CHRISTIANS

FORMERLY CONNECTED WITH

### THE FIRST PRESBYTERIAN CHURCH, OF DAYTON.

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#### JOHN MILLER.

John Miller, one of the earliest trustees and elders of the First Church, was born in Westmoreland County, Pennsylvania, December 30th, 1766. In his early manhood, he removed to Kentucky, where he was a member of the "Cherry Springs Congregation"—Presbyterian. In the spring of 1799 he removed to a farm, west of the Miami River, near the town of Dayton, where he resided some years, but afterwards removed to a farm, some three miles north of town, on which he resided the remainder of his life. His name appears as one of the trustees in the early organization of the First Presbyterian Church, in Dayton, and in the list of elders in the first record which is found of the eldership, but at what date he was inducted into that office does not appear. The records show him a faithful and attentive officer of the Church, and the tradition is that he was an exemplary and influential citizen and

church-member up to the date of his death, October 17th, 1825. After his death, his family (except his daughter, Sarah, who was then intermarried with O. B. Conover), removed to Indiana and Illinois, where they, with their descendants, have generally kept up their connection with the Church of their fathers.

### OBADIAH B. CONOVER.

Obadiah Burlew Conover was a native of New Jersey, to which part of the new world his ancestors (Covenhoven, by name, and Protestant, in religion,) had immigrated at an early day. He was born, April 12th, 1788, on a farm, near what is now known as the "old brick church," near Middletown Point, Monmouth County, New Jersey. His parents were members of the Presbyterian Church, and he was educated strictly in that faith. No special incidents of his boyhood are known. Soon after he became of age, having faithfully given the, then, usual time to learning thoroughly a trade--that of blacksmithing—he determined to come to the west, and, in 1812, located in Dayton, Ohio, and continued diligently and thriftily to carry on his trade, including the manufacture of wagons, plows, and all farming implements, for a number of years, until exposure, and over-exertion, at the fire of Cooper's Mills, so affected his health that he was forced to engage in less laborious business.

The record of Church-membership, prior to 1817, is lost, but it is certain that he connected himself with the

First Presbyterian Church shortly after his arrival in Dayton. He married April 13th, 1814, Sarah Miller, daughter of John Miller, then a ruling elder in that Church. He was himself inducted into that office in June, 1823, and continued a most active and influential member and officer until his death, January 6th, 1835. Although of limited education or school training in early life, he was a man of great-good sense, thoughtful and observant, and acquired that practical knowledge and judgment which, with his character for fair and honest dealing, in and out of the Church, gave him much influence as a church officer and citizen. He was a diligent reader and student of the scriptures. Believing implicitly in their truth, and that the teachings and organization of the Presbyterian Church were in accord therewith, he was a regular attendant on and participant in its services, and gave his best influence and efforts to advance its interests and prosperity but without bigotry or unkindness toward other denominations.

In all other relations of life, he bore the reputation of a diligent, upright, and true man, seeking carefully to know his duties, and as faithfully and fearlessly to discharge them.

Sarah Conover, daughter of John and Jane Miller, was born in Kentucky, October 22d, 1794, and came with her parents to Dayton in 1799. Her marriage with Obadiah B. Conover took place April 13th, 1814, both being members of the First Presbyterian Church, of which her father was an elder. In all the work done by women in the Church and its societies, she took a more active part in the life-

time of her husband than in later years, but lived the many years thereafter allotted her, a consistent and exemplary Christian life, deeply interested in the welfare and prosperity of the Church of which she had so long been a member.

She died in the fullness of years and of faith, January 12th, 1872.

#### MRS. ELIZA S. PHILLIPS.

Mrs. Eliza S. Phillips, wife of Horatio Gates Phillips, was the daughter of Wm. Churchill Houston, of New Jersey, and came with her husband to Ohio about the year 1804, in the 21st year of her age. Descended from a long line of Presbyterian ancestors, prominent among whom was her great-grandfather, Rev. Mr. Dickinson (first president of Princeton College), she was a devoted member of that communion, yet was she neither narrow or sectarian in her faith. All Christians were dear to her. Her brother, George S. Houston, a then resident of Dayton, was united with the Methodists, and through him she was much associated with the members of his society. Dayton then had but the two churches—the Presbyterian and Methodist. There was a small band of Episcopalians in 1825, who held services in the old court-house whenever a minister passed through that would officiate. She possessed her own prayer book, with her name in full on the back, which she had procured in an eastern city, where she ever felt it a privilege to attend the churches of the venerable Bishop White



and Rev. Mr. Bedell. Although always delicate in health, she was an active working Christian, a teacher in the Sunday-school, a corresponding secretary of several societies for furthering the gospel at home and abroad. Dayton in early times was for several years visited with epidemic fevers; town and country suffered alike. Well does the writer remember how Mrs. Phillips labored in ministering to the sick, weeks and months together, all her household being pressed into the service. Sometimes the task was a thankless one, but that never hindered. The poor and the needy were her special charge, feeling, no doubt, that as the good things of this world were bountifully given to her, it was her duty to share with the less fortunate. Her hospitality is well known, but to none was it more freely extended than to the ministers of her beloved Church, for whom there was a room in her house set apart. We may say these are homely, ever-day virtues, but how few among us live up to this good example. Her kind heart for the distressed will be best shown by referring to one sad case, the unfortunate child of a dear friend. She felt for him a tender interest, and did everything in her power that might minister to his pleasure. He was her frequent companion in country drives, either on business or to see the sick, and when, by an inscrutable Providence, she was suddenly removed from her earthly home to a better in the skies, this poor child of sorrow would come day after day, to her desolate home, wander through the rooms, calling her name in his imperfect way, sad and touching for the bereaved to hear. She delighted

in flowers. That respected man, so well remembered, John Van Cleve, and herself would roam the neighboring prairies in search of rare plants—she in her gig, he on foot; the one as great an enthusiast as the other. It would fill a small book to tell of the resources of her gifted nature. Identified as she was with all the home enterprises of those early days, so entirely one with the interests of all classes in her vicinity, the portrait of her life would be giving the early history of Dayton. Doubtless many good and pious women have succeeded her, but the writer has never personally known one so unselfish, so blind to the faults of others, so forgiving of injuries, so abounding in good works.

Soon after coming to Dayton her husband had an attack of fever, and would have moved to the South, but, being strongly opposed to slavery, she prevailed upon him to remain in Ohio, where they could enjoy the benefit of a large land-grant that his father, Captain Jonathan Phillips, had obtained from the government for his services in the war of the Revolution. Her husband often said he owed all his success in life to her prudence, good counsel and devotion. Mrs. Phillips left one son, J. Dickinson Phillips, and two daughters, Elizabeth, now Mrs. Worthington, and Marianne, the wife of Col. John G. Lowe. Mr. J. D. Phillips died several years ago, but his family and the family of Mrs. Lowe still maintain their connection with the First Church.

## ROBERT EDGAR.

Robert Edgar, whose name is prominent in the early records of the First Church of Dayton, was born at Winchester, Virginia. His father, also named Robert, belonged to a Presbyterian family in the north of Ireland. In 1739 he emigrated to this country, and joined the Scotch-Irish settlement in the Shenandoah Valley. He afterward moved with his family to West Virginia, and was killed by the Indians while on his way to warn a neighboring settlement of the hostile red men's approach. Robert Edgar Jr., came to Dayton in 1796, and located on land east of the city. He was a farmer, but, being ingenious, he built a mill for Mr. D. C. Cooper, and managed it for a short period. His first dwelling was a log cabin that stood near the mill, close to the present canal bridge on Water Street. The Indians then living in the Miami Valley were well disposed towards the first settlers, and often called on Mrs. Edgar to get some of her bread, which they were very fond of. They were also fond of Mr. Edgar's whisky. Piety and punch had not been divorced in those days as they are now. An Indian came to the mill one day to get some whisky, but Mr. E. positively refused. The Indian drew his knife, at sight of which Mr. Edgar started for his house in order to get his rifle. The pursuing savage was knocked down by one of the mill hands, the arm in which he held the knife was broken, and this put a stop to further hostilities.

Mr. Edgar purchased a tract of land on the south-eastern border of the city, well known as the "Edgar Farm," and now occupied by his great-grandchildren. He had eleven children, only one of whom, John F. Edgar, is now living. He died December 19, 1838. His wife, whose maiden name was Margaret Gillespie, died in 1844. Both were earnest Christians, and faithful in training their children in conformity with the strict requirements of the old Presbyterian code.

The Church records show that Mr. Edgar was an active and devoted member of the Church from the first mention of its organization in Dayton until the time of his death. He was a member of the First Board of Trustees, and was much interested in building the first house of worship. His worthy and well-known son, John F. Edgar, is an elder in the First Church.

Among the interesting relics of his father is the cavalry sword used by the latter, during his service in the war of 1812.

#### JUDGE JAMES STEELE.

James Steele was born in Rockbridge County, Virginia, October 28th, 1778. He was of Scotch-Irish parentage, the Steele family having emigrated from the north of Ireland and settled in Virginia in 1737. His father, Robert Steele, removed with his family to Kentucky in 1788. James Steele came to Dayton in 1807, and engaged in merchandizing in connection with Joseph Peirce, whose sister he married. Both his grandfather and father were

ruling elders in the Presbyterian Church, and with such an ancestry, on coming to Dayton, he naturally at once identified himself with the Church, and was active in promoting its interests. He was a member of the Board of Trustees when the first and second buildings were erected on the lot on which the present church stands. He was especially interested in the building of the second house, and gave to it much of his time and personal attention. The house was just completed when he died, in 1841.

The following obituary notice, written by the late Judge Crane and published in the *Dayton Journal*, shows the estimation in which he was held by his fellow-citizens :

“The deceased was one of the early settlers of this city. He filled various important public stations, having been fourteen years an associate judge of this county, a senator four years in the Legislature of this State, and, in 1824, one of the electors for President and Vice-President of the United States for the State of Ohio. He was president of the Dayton bank from the time of its first organization up to the end of his life. In all the relations of life, public or private, his character was irreproachable. On the bench he was distinguished for good sense, integrity, and impartiality. As a legislator, in a period of great public excitement, though firm and consistent in his political opinions, he won the esteem and respect of his opponents by his candor and moderation. His private life was not more marked by strict and unyielding integrity than by the kindness and benignity of his nature to all his fellow-creatures. His death was sudden and unlooked for, but

he was an humble and devoted Christian, and his life had been a preparation for that awful event."

From the records of the Church of which Judge Steele was a member and office-bearer, and from the concurrent testimony of those who knew him in youth and manhood, it would appear that a germ of divine righteousness was planted in his spirit, with birth itself, which budded pleasantly in youth, and, in riper age, gave forth its rich blossoms and fruits.

He was a stranger to any ambition but the ambition to do justly, love mercy, and walk humbly with his God. But unsought dignities and trusts were naturally thrust upon him, as has been pointed out by Judge Crane, and those dignities he wore with a meek and quiet spirit—never suffering them to interfere with his Christian duties; but whether at home, or absent from home, his life was an embodiment and illustration of the faith which he professed.

An early friend of Judge Steele's (now in his eighty-second year) said, in reply to an inquiry by the writer, "I knew him well, in his Church and business relations; we were long associated, on the Board of Trustees of the First Church. He was a man among ten thousand. For safety of judgment, sterling integrity of character, and true benevolence of nature, I never knew his equal."

No man is better known in this community than Judge Steele's son Robert;—of whom it is no light praise to say, that he is a worthy son of his honored father.

## WILLIAM KING.

Among the original members of the First Church there rises prominently to view one familiarly known, in many of the churches of that early day, as Father King. He was born of Presbyterian parents, in Pennsylvania, being one of the eight children of a well-to-do farmer. The death of his father, and the financial troubles resulting from the revolutionary war, so marred his prospects that upon reaching manhood he found himself almost penniless, and determined to retrieve his fortunes in the then far west. With him, to resolve was to execute. So, taking with him his young wife, he started for Kentucky amid the lamentations of friends who declared "he might as well go out of the world." He located near Lexington. During his residence there, three sons and two daughters were added to his family. Dissatisfied with Kentucky on account of slavery, he determined to brave the hardships of pioneer life in Ohio, rather than rear his children among such influences. Possessed of a vigorous constitution, indomitable will, and fearless courage, he procured a team, placed his worldly effects with his family in his wagon, started on his journey, crossed the Ohio, shaking the very dust of slavery from his feet, and pursued his way through the wilderness until he reached Dayton, which at that time presented but a few cabins amid surrounding forests. Crossing the Miami River he cut his way through unbroken forests and located about two miles west of where

the Dayton Court House now stands. He had but one dollar in his pocket when he pitched his tent, but he went to work with a stout heart, determined to owe no man anything. The site selected became his permanent residence. It was one of the pleasantest locations in the vicinity of Dayton, and continues to be occupied by his descendants to the present day.

He carried into the church all the firmness and energy which characterized his daily life. He filled the office of ruling elder in the First Church, until laid aside by the infirmities of age; but he continued devoted to the church and its services long after "hoary hairs had his temples adorned." Especially do we remember his tall and venerable form, in seasons of especial interest, when, after the sermon, anxious sinners were invited to come forward, he would rise from his seat and facing the congregation, would sing his favorite hymn, "Come humble sinner in whose breast." Even after his eyes had become dim, and his ears dull of hearing, his seat in front of the pulpit was seldom vacant on the Sabbath. It was nothing unusual to see him rise from his seat and stand in front of the pulpit, leaning upon his staff, and listening to the words of life as they fell from the minister's lips. But unquestionably his last days were his best days. For many years confined to his room, bereft of sight, taste and smell, and almost of hearing, never one repining or peevish word escaped his lips. On the contrary, the goodness of God and his daily mercies were his constant theme. His mind retained its vigor in a wonderful degree to the very last. It was hoped by his



numerous friends that he would live to complete his hundredth year; but three months before that period arrived his freed spirit obeyed the summons "to come up higher."

His two daughters died in early life, followed in a few years by his wife, who was a woman of more than ordinary intelligence and Christian growth. The two elder sons made their home in Madison, Ind., where both filled posts of honor and usefulness in the church. The younger son, Samuel, remained with his father, and early in life identified himself with the church, continuing through life one of its devoted members and ablest supporters. For many years he served acceptably as a ruling elder, and was a "living epistle known and read of all men." More like his mother than his father, he was constitutionally weak; and his life was characterized by pain and suffering. At the age of fifty-six years his spirit, freed from the cumbrous clay, soared away to that better land where there is "no more pain," and where "they that turn many to righteousness shall shine as the stars forever and ever."

His grandchild, the present William B. King, was one of the colony that went out of the First Church to organize the Fourth Presbyterian Church of the city, of which he has long been a ruling elder. William King, Sr., his son Samuel, and his son-in-law, David Osborn, were cotemporary elders in the First Church, and for a long time exercised a controlling influence in its spiritual affairs.

## JOSEPH BARNETT.

This gentleman is well remembered by the people of Dayton. He was long and prominently identified with the business interests of the city, as well as with its Christian work. He was a native of Pennsylvania. His ancestors were Scotch-Irish Presbyterians, who settled near Chambersburg, Pennsylvania, about the middle of the last century. Mr. Barnett was a volunteer in the war of 1812. In 1813 he married Elizabeth, daughter of Colonel Allen, an officer of the Revolution.

He came to Dayton in 1831, and built the handsome residence in West Dayton, now owned and occupied by Judge Craig. He was a member of the Ohio Senate, and afterwards served in the Constitutional Convention of 1839. In 1834 he and his wife became members of the First Church. Some years after the death of his first wife, he married Miss Jane Rodgers, of Clark County, who survived him by a few years. In 1846 he was elected ruling elder, and was one of the most zealous, liberal, and influential members of the Presbyterian Church. His hospitality to ministers was so unbounded that his house was often called a Presbyterian hotel.

He was the leader in establishing a Mission Church on First Street, east of the canal, in 1851, and became so deeply interested in the work that he withdrew from business, and devoted himself wholly to his Master's cause during the remainder of his life. The Mission prospered.

Soon after its organization a call was given to the Rev. James S. Kemper to become their pastor. Under Mr. Kemper's effective ministry, it became necessary to abandon the first mission house and erect a larger building in a more desirable location. In reference to this movement Mr. Kemper writes as follows:

“Mr. Barnett, admonished that his end was drawing near, became desirous to accomplish one last work. It was to see the church he had borne and done so much for, furnished with a commodious house. He secured a lot. A sale of the *Mission Church* property was effected. He headed the subscription list with \$6,000; subsequently he added, by a codicil to his will, the sum of \$2,500, to provide against a church debt. It was not his privilege to see the church finished, yet he never repined over the denial of this fond desire. He said ‘if the Lord will it not, I am content.’ This was but one, the last and perhaps the greatest of many objects of his liberality. He left no children, never having had any. His Christian steadfastness and cheer never faltered. His last words were, ‘Oh, to grace how great a debtor.’”

The following extract is from a letter written to Mrs. Barnett, after her husband's death, by the Rev. Dr. Anderson, then of San Francisco:

“I shall never forget the first time Mr. Barnett, attempted to pray in public. \* \* \* He was diffident of his ability to lead the devotions of others, and had requested, indeed *enjoined* it upon me, not to call on him in any social meeting. After some demurrer I consented.

Weeks passed on and brought with them the quickening and reviving power of the Holy Spirit. Many Christians were rejoicing, and many hitherto careless persons were asking in anguish of heart, 'What must we do to be saved?' Among the former was Mr. Barnett. He came to me one evening with tears rolling down his cheeks and said: 'I can stand this no longer. I have professed to love Jesus; I believe I do love him, and I must not be ashamed to let my voice be heard among his saints. I take off that injunction; call on me when you please.' He prayed that evening, and it was a melting time among us all."

He died on the 2d of January, 1858, after a long period of patient suffering, from disease of the heart and dropsy. He was followed soon after by his wife, who was a devoted Christian, and an active co-laborer with her husband, in all his benevolent undertakings.

#### MRS. SARAH BOMBERGER.

Mrs. Sarah Bomberger was born near Frankfort, Pa., on the 6th of July, 1793. Her maiden name was Sarah George. Her father, Judge George, and her mother, Ann Britton, were of Welch descent; their families emigrating to this country and settling in Pennsylvania. When Mrs. Bomberger was quite young the family moved to Kentucky, and after living there a few years, preferring a free State, came to Ohio, when Sarah was ten or twelve years of age. In 1810 Sarah George was married to William

Bomberger, a citizen of Dayton, born in Philadelphia of a Quaker family, in which faith he was raised and lived till his death. He was a quiet, peaceable citizen, upright, honest, and conscientious in all things. He held the office of county treasurer of Montgomery County for fourteen years. Mr. and Mrs. Bomberger had three children,—George Wilson, who died June 21st, 1848; Ann, the only daughter, became the wife of P. P. Lowe, Esq., and died March 10th, 1877: both Mr. and Mrs. Lowe united with the First Presbyterian Church; the youngest son, William, now resides in Colorado.

Mrs. Bomberger became a member of the First Presbyterian Church at an early date. She was from first to last an active, faithful, cheerful Christian, of singularly clear judgment, great decision of character, given to hospitality in a simple, plain manner: taking an active part in the organization of the first Sabbath-school in Dayton, of which she was superintendent for ten years. With all her devotion to the cause of Christ in the church, Sabbath-school, and the Bible Society, she never neglected her home or her friends. Bright and cheery to the close of a useful life, Mrs. B., though so deeply interested in the Sabbath-school, never felt that in Christian families it could take the place of, or supply the deficiency in, Christian home training.

Her light shone clear and steadfast, till she entered into rest, August 4th, 1859, aged 66 years.

## DR. JOB HAINES.

“Dr. Job Haines was born on the 28th of October, 1791, in the State of New Jersey. He had, at his death, almost completed his sixty-ninth year. He was blessed (to quote the language of his own private memoranda), “With parents who were professors of religion, and who took pains to instruct him early in its great and important doctrines. He was directed to search the scriptures, to attend the house of God, to seek the Lord in prayer, early and diligently. These things were taught him both by example and precept.” He was also furnished with the means of a collegiate education; and having graduated, at Princeton, and prepared himself for the medical profession, at Morristown and Philadelphia, he left his father’s house July 5th, 1815, for a home in the west, arriving at Cincinnati August 2d. After a visit to friends in Springfield he commenced the practice of medicine, at Dayton, on the 29th of January, 1817.

“How early his religious impressions were dated we have no means of ascertaining, but the memoranda above referred to, give evidence that ‘often, during the course of his early life, his attention was directed by some remarkable providence, some searching sermon or other means, to reflect on the concerns of the soul.’ For several years prior to his profession of Christ, he was in the habit of secret prayer. The ministry of the Rev. B. Wilbur, in Dayton, during the year 1817, was peculiarly blessed to

him. On the 28th of November, in that year, then 26 years of age, he was received into the fellowship of this Church, on examination. Four years after, he was chosen a ruling elder. He was therefore a member of the Church for forty-three years, and a ruling elder thirty-nine years. During this long period, in which he was called to suffer many severe personal trials; and in which the Church passed through all the ordinary, and some peculiar difficulties; our brother bore an unblemished reputation as a Christian, and as an officer of the Church. His chief characteristic was his hearty and unreserved consecration of himself and his all to the service of the Master. Remarkable for his Christian intelligence, sound judgment, and practical wisdom; he was equally distinguished by his modesty and humility. He was always a lover of truth, and an earnest inquirer after it, yet equally a lover of peace, and a peacemaker.

“His integrity and honesty in business transactions were never questioned. Above most Christians, he was conscientious in the use of his property, as a steward of God. He had ‘learned the luxury of doing good.’ His abundant liberality to the poor, in the practice of his profession; as well as to all, at home or abroad, whom his beneficence could reach, prevented him from accumulating wealth, save that which is laid up in heaven. He was singularly faithful in all religious duties, private, family, and public. His place in the sanctuary, the prayer meeting, the Bible class, the Sabbath-school, and the session, was never vacant when his presence was possible. A quiet activity charac-

terized his daily life; and it may be truly said that, like the Master, 'he went about doing good.'

"He knew or at least manifested no extremes, of zeal, and lukewarmness; but was eminent for his unvaried constancy and perseverance in well-doing. Inflexible in principle, uncompromising in hostility to sin, and firm to his purpose, his gentle and benevolent spirit disarmed opposition. His life was holy, and HIS END WAS PEACE."

The above is an extract from the Rev. Dr. Thomas' funeral oration — and it is only necessary to add that the public respect and esteem entertained for Dr. Haines, through a long life, was exhibited, in a marked degree, on the day of his funeral. As the solemn procession moved along Main Street towards Woodland Cemetery, the side-walks were thronged with men, women, and children, and all the doors, windows, and porticos, along the line, were filled with people. Every voice was hushed, and every countenance wore a sorrowful expression. The multitude seemed spell-bound, as if overpowered by one common sad emotion. Many heads were uncovered in silent homage. Many eyes were moist with tears, and many, whose hearts had often been gladdened by the good man's benefactions, were bowed forward as if burdened by a sense of painful bereavement.

It is the custom of all nations, when a great man dies, to invest his funeral obsequies with the ceremonial pomp and circumstance, befitting his dignity, but we doubt whether any of the world's great men — heroes, statesmen,



princes or poets, ever received from the crowd, an ovation of deeper or holier reverence, than was paid to the lifeless form of Job Haines in its transit to the grave.

Dr. Haines died July 23d, 1860.

He had two sons and two daughters, but the only living representative of the family is a granddaughter, Miss Mary Barnes, of Stanford, Kentucky.

### MRS. SUSAN C. STODDARD.

Among the many noble women of the past, whom Dayton holds in affectionate remembrance, there are few whose names shine with a purer lustre than that of Mrs. Stoddard. For a long period of her life she was prominently identified with the Christian work of the city, as well as with the benevolent enterprises of the Church.

From infancy she had been trained carefully in the communion of the Presbyterian Church. Her father, Mr. John H. Williams, was a member and office bearer of the First Church, and her brother, Herbert S. Williams, and sisters, Mrs. Samuel King, Mrs. Judge Sherman, and the two Mrs. Wallace, all now living, were devoted members of the same communion.

She was married to the late Henry Stoddard, Esq., a leading member of the Dayton bar, and a member of the First Church, in which he long held the office of ruling elder.

Mrs. Stoddard possessed rare natural endowments; she was a woman of extraordinary personal beauty, of gentle

and amiable disposition, and of brilliant intellect; but the crowning ornament of her character was CHARITY, and her husband's affluent circumstances afforded means for her liberal exercise of this grace.

She was the mother of four children,—Henry, John, Fowler, and Lida,—now Mrs. S. B. Smith.

She gave much personal care to the education of her children, and had the joy of seeing all of them connected with the Church of their fathers before her death, except one, and her dying prayer in his behalf did not remain unanswered.

During the last cholera epidemic in Dayton, she was distinguished for her unremitting devotion to the victims of that disease. She not only provided clothing, nurses, and delicacies for the sick poor, but she often nursed them with her own hands when other help could not be obtained, performing at times the most repulsive duties, with a willingness that only strong personal ties or true Christian charity can inspire.

Her house and heart were open alike to rich and poor, and the needy never went empty away. She was admonished frequently to exercise some discrimination in the bestowment of her charities, but her excuse was, that when the hand of want was stretched out to her, she lost all judiciary power.

It may be recorded that the children of Mrs. Stoddard have given ample proof that their mother's liberal example has not been lost upon them.

She died on the 4th of April, 1861, being then in her fifty-third year. Her last illness was long and painful, but she bore it with cheerful submission to her Father's will.

### MISS SARAH FENNER.

Miss Sarah Fenner was born in Canterbury, England, in 1790. Her mother died in her childhood, and her father with his two daughters, came to this country when Sarah was about twelve years of age and settled near Poughkeepsie, New York. Mr. Fenner, their father, died soon after coming to this country, leaving his daughters, who were yet in their childhood, though provided with ample means for their support, among comparative strangers. They were kindly received into a family of friends, by the name of Draper, who were without children, and who tenderly cared for them, and whose memory during life was cherished by Miss Fenner and her sister with great warmth of affection.

Previous to her coming to Dayton with her sister, Mrs. E. Thresher, in 1846, Miss Fenner had made two journeys to her native country, spending several years each time with an aged aunt. Miss Fenner continued to reside in the family of Mr. E. Thresher until her sister's death, in 1850. Afterward she resided in the family of Mr. Charles Crawford with her niece, Mrs. Sarah Crawford, by whom she was patiently and tenderly cared for, during the long and painful sickness attending her last years.

On coming to Dayton Miss Fenner united with the First Presbyterian Church, and directly became known as an active Christian worker. In the Relief Union and the Orphan Asylum she was particularly interested. For many years she spent most of her time in visiting the poor, and in collecting funds for their relief, while she contributed very liberally of her own means. Few persons have been more favorably known by the poor and friendless than Sarah Fenner.

She died in this city, on the 17th of March, 1874, and the memory of her gentle nature, pure life, large charities, and personal consecration to philanthropic work, will long be cherished by the citizens of Dayton.

#### THOMAS ALEXANDER PHILLIPS.

Mr. T. A. Phillips, though not one of the pioneers of the First Church, had been prominently connected with the congregation for a great many years before his death. He was descended from Scotch ancestors, who, on coming to this country, settled in the eastern part of Maryland. Mr. Phillips was born in Cecil County, Maryland, September 29th, 1810. In 1844, he came to Dayton to take charge of the Copper cotton factory, which had been purchased, a short time before, by a Cincinnati company. Under his excellent management, the business became one of the most prominent and successful industries of Dayton.

About thirty-three years ago, Mr. Phillips married Miss Margaret Jane, daughter of the late Augustus George, Esq., of this city, by whom he had three sons. The youngest died in infancy, the others, George L. and Charles A. were associated in manufacture with their father, before his death, and appear to have inherited a large share of his energy and business qualities.

As a citizen, Mr. Phillips was held in high estimation among those who knew him. By nature he was modest and retiring, generous in his impulses, and affectionate and lovable in all his social relations. He was a model husband, an indulgent father, and his home was one of the sunniest sanctuaries of domestic happiness in our city.

Though trained by Presbyterian parents, he did not make an early profession of religion. At one time, the claims of Christianity were much weakened in his regard, by the multiplicity and discordance of the sects. Being practical in his modes of thought, he had no taste for theological abstractions. He adopted for his creed the simple precept, "Do unto others as you would have others do to you."

His wife was an earnest Christian, a judicious counselor, and congenial companion. When his child, a darling boy, died, in 1860, his creed gave him no comfort. He was overwhelmed with grief, and this bitter experience created within him a desire to know the secret of his wife's trust, and calm resignation. He was eventually brought to see that his creed lacked the vital element of true religion—love to God and trust in him; and in 1867 he made a public profession of his faith, and became a member of the First

Church—his son George uniting with the Church at the same time.

During the residue of his life, he was an humble, faithful, and cheerful Christian. He was appointed to the office of trustee, and took a deep interest in building the new church, to which he contributed one-tenth of the entire congregational subscription. He gave liberally to all benevolent and laudable enterprises; and realized the fact that such “giving does not impoverish.”

Towards his numerous employes, he was humane and generous. It was his practice to give every workman a yearly increasing *bonus*, in addition to the regular wages, so long as they continued in his service.

The author is familiar with many instances of his private beneficence. On one occasion he presented to Mr. Phillips a bill for professional services. Mr. Phillips instantly wrote a check for double the amount, saying as he passed it, “You doctors are often called to attend patients who are unable to pay. It would pain me to hear that a sick person was in want of a physician, on a stormy night, and couldn’t get one, and I feel it my duty to contribute something for such services. The whole burden ought not to fall on the doctors.”

He suffered several years from disease of the heart, which terminated fatally on the 27th of November, 1877.

## HENRY L. BROWN.

H. L. Brown was identified with the First Presbyterian Church, of Dayton, from infancy to the close of life, which took place on the 25th of November, 1878. He was the son of Henry Brown and Catharine Patterson,—both early settlers of Dayton,—and devoted members of the First Church. They had another son, the late Judge R. P. Brown, and one (still surviving) daughter, Mrs. Charles Anderson.

Mr. H. L. Brown was married February 7th, 1837, to Miss Sarah Belle Browning, of Indianapolis. They had nine children; of whom all but one are living, and most of them continue to be residents of Dayton. Mr. Brown and his wife united with the First Church, August 27th, 1842. She died in 1858. He cherished the most tender regard for her memory during the residue of his life, and instilled into the hearts of his young children such veneration and affection for their mother, that *her* will (as interpreted by the father) was decisive on all points of duty or difference of opinion.

The following extract is from the Dayton Journal, of November 26th, 1878:

“Mr. Brown was active and energetic. What his hands found to do was done with all his power in the community in which he lived and in the Church of which he was a member. He was a member of the city council, and long a member of the school board, holding the office of presi-

dent for years. He was president of the Dayton & Western Railroad Company while the work of construction was in progress, and for some years president of the Pioneer Society of Montgomery County. His zeal and activity in discharging the duties of all these positions were constant and continuous.

“The most notable characteristic in the life of Mr. Brown was his devotion to the cause of religion. His faith was strong and the sense of his Christian obligation was most acute. He was always ready with word and work to spread the knowledge of the truth among his fellow men, and never faltered in the discharge of Christian duty. He was president of the Montgomery County Bible Society, taking special interest in the fact that his mother had long occupied the same position. He was elected an elder in the First Presbyterian Church, November 13th, 1850. His activity in Christian work was specially manifested in the great interest with which he regarded the Sabbath-school. For many years he was superintendent of the Sabbath-school, sometimes retiring for a time and urging the acceptance of the office upon some one else, and then called back again by the unanimous voice of the school, until about five years since, when he made his retirement from the office final.

“While occupying this position it was his custom to entertain the school at his house, inviting them by divisions, at intervals of a week or two. By this method he became personally acquainted with and could call by name every member of the school.



“As a Christian, he was alike conspicuous for his loyalty to the Church of his choice, and for his broad charity and fraternal sympathy with all who bore the name of Christian. A firm friend and supporter of the pastor; a wise and candid counselor in all Church affairs; an ardent lover of the social prayer meeting, his death leaves a vacancy that will long remain unfilled.

“He was always ready to wait on the sick, and one of his methods of Christian work was to volunteer to sit up with any who needed such attention, and in the quiet hours of the night, as opportunity permitted, to minister to the spiritual as well as the bodily wants of the patient.

“Of fine social qualities, generous and hospitable, his house was a most delightful visiting place, where a guest could realize the largest meaning of the word *welcome*.

“All who knew Henry L. Brown, or were associated with him in Christian work, will recall with pleasure his earnest and ardent zeal, so trustful and so unfaltering. Of the Young Men's Christian Association he was a constant friend and valuable assistant. He was free from anything which approached religious bigotry, and every Christian, of whatever denomination, received from him the right-hand of fellowship. For his own Church, of course, his attachment was unvarying.

During the last year of his life, he commenced a history of the First Church but died before its completion.

“There probably never was a citizen of Dayton who gave as much of his wordly possessions to promote the

cause of Christianity, and alleviate the sufferings of poor people, as Henry L. Brown. He, in fact, gave away, practically, the whole of a liberal fortune for these purposes.”

### CHARLES H. SPINING.

Charles H. Spining, one of the early pioneers of this valley, was a ruling elder in the Presbyterian Church for fifty-eight years.

He was born in Elizabethtown, New Jersey, on the 7th of February, 1793. His father, Judge Pierson Spining, emigrated to Ohio in 1796. He brought his family across the mountains in his own wagon, and after stopping for a few years near Cincinnati, he removed to the farm, three miles east of Dayton, which has been well known for the past seventy years, as the home of the Spining family.

In early life, Charles H. Spining was engaged in a variety of pursuits. After a few years work on his father's farm, he engaged with Mr. H. G. Phillips as a clerk. He then entered upon the milling and wool-carding business, but abandoned this for merchandize, which he pursued, with some interruptions, until 1834, when he bought a part of the home property, built a house upon it, and resolved to devote the remainder of his life to farming.

In 1825, he married Miss Jane Perlee, of Springfield, Ohio, by whom he had eight children. Some years ago he transferred the care of his farm to his son George, and moved to Dayton, residing with his son-in-law, Mr. Frank Mulford, until his death, which took place May 31st, 1879.

He was a man of extraordinary health, and reached his eighty-sixth birthday, with but slight experience of the ills that flesh is heir to.

A friend, referring to his last illness, has made the following record:

“Mr. Spining retained his mental faculties in full vigor till he sank into a state of insensibility, about two hours before he expired. During the five days of his illness, he was cheerful and happy. He knew that he had entered the dark valley, and that a very brief sojourn in this world yet remained for him. His life had been that of an earnest and devoted Christian, and its close was marked by triumphant manifestations of the presence of the Savior, in whom he had trusted.

“On Thursday, while his family were gathered around his bed—as it seemed to him—to witness his departure, he said, ‘If this be death, then death is glorious.’ He was asked if he remembered his old and favorite hymn, ‘On Jordan’s stormy banks I stand?’ ‘Oh, yes;’ was the reply, ‘but there is no storm on the banks now.’

“On Friday, he raised his arm and pointing upwards, said, with enthusiasm, ‘I see the glories of the heavenly world, and the angels waiting to take me home.’ Then his arm dropped on his breast while he remained in silent contemplation of the glorious vision. His peace seemed to ‘flow as a river,’ and over his sanctified spirit, in its transit from earth to heaven, death had no terror and the grave no victory.”

In a memorandum book, kept by Mr. Spining, appears the following:

“FEBRUARY 5TH, 1879.—My Heavenly Father has, in mercy, added another year to my life in this lower world. I have to lament, that I have done so little in return for his kindness to me. Our years are swiftly passing away; eighty-six years old to-day!

“C. H. SPINING.”

“But the long active life closed at last. It was a well-spent life. It was marked by a devotion to the right as taught by the Savior of the world. Mr. Spining had been a professor of religion for nearly three score years; and his counsels and consistent life will not soon be forgotten.

“Of the family history it is scarcely necessary to speak. The faithful wife, who, for more than fifty-four years, had shared his joys and sorrows, survives him. Of the surviving daughters, one is the wife of Mr. D. W. Osborn, another of Mr. W. B. King, and a third of Mr. Frank Mulford—all well known and highly-respected citizens.”

#### MISS MARIA BOYD.

During the past fifty years, no individual in Dayton enjoyed a more distinct personal notoriety than Maria Boyd. The only one who rivaled her in this respect was John W. VanCleve. Both were readily recognized as far as the eye could reach, and no stranger visiting our city could look for a moment on either without being moved to inquire, “Who is that?”

No history of the notable Christians of Dayton will be complete, that omits a sketch of Miss Boyd, and though the writer possesses little knowledge of her ancestry, birth-place, age or education, yet has he sufficient evidence to prove her title clear to a place on the honor roll of the First Presbyterian Church.

It matters very little "what immediate spot" may have been the birthplace of Miss Boyd. We feel very sure it was of the least concern to her *where* she was born, or where she was to be buried. In her estimation life was too short to be wasted on such unprofitable inquiries. *When* she was born, is another question that would not repay investigation. The date may have been written in the blank leaves of her bible, but, not being a part of the inspired volume, it could have little interest for her, and shall receive little attention from us.

Miss Boyd was seldom seen in public without her *basket*—that old familiar basket which was so often the signal of relief to needy expectants. Although she carried a basket, and made frequent journeys, she never rode, and I might almost say she never walked. Her *gait* was *sui generis*—a sort of compromise between a walk and a racking-pace. She was always in a hurry. Though small in stature, and frail in structure, she had wonderful capability of endurance, and seemed to possess a secret charm against casualties.

Her basket, gait, and bonnet constituted her distinguishing characteristics. The latter was unique, and demands a passing notice. In early life Miss Boyd was taught the

art of millinery, and being of an ingenious turn, she invented a new style of bonnet, in which the advantages of utility were happily blended with modest comeliness. But in spite of its intrinsic value, the new bonnet failed to win the favor of the fashionable world. She however adhered to it as long as she lived. All other bonnets changed with the changing seasons, but the style of Miss Boyd's bonnet knew no change, nor shadow of turning; and, for this reason, it became an object of peculiar interest and notoriety to the people of Dayton.

In speaking of this bonnet to a friend, our distinguished fellow-citizen, Miss Eliza Holt, once said, "I must confess I do not covet the bonnet Miss Boyd wears on earth, but I would be very glad to wear her crown in heaven."

It would be interesting to know more of Miss Boyd's early life, and the circumstances under which was planted the good seed that in later years developed a character of the highest moral and religious excellence—but we do not even know who her parents were. We do not know that she ever had parents; but we do know that she had a great many poor brethren and sisters, a great many poor and helpless children, and a great many sick friends,—and she never neglected any of them. Her house could not hold them all, but her heart did. Day by day, rain or shine, through mud and snow, for years upon years, this angel of mercy carried comfort to the dying and destitute, and never grew weary in her labor of love.

She carried food to the hungry, drink to the thirsty, clothing to the naked, medicine to the sick, and glad tidings

to the dying. "Was she rich enough to supply all this?" No, but her Father was. He was the largest landed proprietor in America. He owned the cattle on a thousand hills. The gold of California and the silver of Nevada were His. His stores of corn and wine, wool and cotton, were inexhaustible. The milk and honey, the fruits, flowers and fountains of the whole earth, belonged to Him. This rich Father of Miss Boyd had some faithful stewards in Dayton, and from them she obtained all needed supplies. Now and then she discovered an unfaithful steward, who hoarded, for sordid purposes, what God meant for mankind. When these refused to share their God-given wealth with the destitute, she prayed for them, and passed them by. There were enough who knew she was the King's daughter, to gladly honor her requisitions.

A Dayton clerk heard his employer refuse to give a lady a contribution for some benevolent purpose. It was just before dinner. After dinner, Miss Boyd entered on a similar errand, and her request was promptly complied with. The clerk, observing the fact, afterward referred to it, as an evidence of the charitable influence of a good meal—but the employer said he was mistaken—adding, "I would almost as soon have a millstone about my neck, and be cast into the Miami, as have Maria Boyd go to heaven with the report that I had denied *her* help for the poor."

Such, in brief, was the character of this noble woman, as that character has impressed itself on the writer.

The memory of her good deeds will long be cherished by the people of Dayton. Who that knew the large compass of her charity can fail to note how appropriate to her experience are the words of Job :

“ When the eye saw me, it gave witness to me :  
When the ear heard me, then it blessed me,  
Because I delivered the poor that cried,  
And the fatherless and him that had none to help him.  
The blessing of him that was ready to perish came upon me :  
And I caused the widow’s heart to sing for joy.  
I was eyes to the blind, and feet was I to the lame :  
I was a *mother* to the poor, and the *cases* that I knew not I searched out.  
My glory was fresh in me, and my *basket* was replenished in my hand,  
And they waited for me as the rain, and they opened their mouths  
wide as for the latter rain.”

Miss Boyd died on the 2d of April, 1879. It is believed that her age was not less than four score years.

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#### POSTSCRIPT.

After the 1818 Roll of S. S. Scholars was printed, the author’s attention was called to the fact that all male scholars, whose surnames began with the letters N, O and P, were omitted. On careful investigation it has been discovered that the leaf containing the missing names was removed from Mrs. Bomberger’s Alphabetical Register. It is difficult to conceive of but one motive for suppressing the publication of these names—and it would be interesting to know whether this sacrilege should be credited to a widower or bachelor !



## FIRST PRESBYTERIAN CHURCH, DAYTON, OHIO,

APRIL 1, 1830.

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 REV. LEIGH RICHMOND SMITH, PASTOR.
 

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## E L D E R S .

FRANCIS MULFORD, <i>Clerk.</i>	AUGUSTUS F. PAYNE,
JOHN F. EDGAR,	CHARLES U. RAYMOND,
WM. A. BARNETT,	EDWIN A. PARROTT,
JOHN H. THOMAS.	

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## D E A C O N S .

OLIVER P. BOYER,	DAVID A. BRADFORD,
JOSEPH D. DUBOIS,	DAVID W. STEWART,
HUSTON LOWE.	

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## T R U S T E E S .

JOHN W. STODDARD,	SAMUEL B. SMITH,
WM. CRAIGHEAD,	GEO. L. PHILLIPS,
ROBERT I. CUMMIN.	

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 HUGH CONOVER, *Treasurer.*


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SABBATH SERVICES, 10½ A. M.: 7, 7½ OR 8 P. M.

SABBATH-SCHOOL, 2 P. M. IN DAYTON VIEW, 3½ P. M.

CONGREGATIONAL PRAYER MEETING, WEDNESDAY, 7, 7½ OR 8 P. M.

YOUNG PEOPLE'S PRAYER MEETING, MONDAY, 7, 7½ OR 8 P. M.

## ROLL OF MEMBERS.

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Anderson, Mr. Henry.....	Soldiers' Home.
Anderson, Mrs. Anna Eliza.....	26 Williams Street.
Arnold, Mrs. Ritta.....	Dayton View.
Arnold, Mr. James O.....	Dayton View.
Arnold, Mrs. Thirza.....	Dayton View.
Arnold, Miss Carrie E.....	Dayton View.
Ayers, Mrs. Susannah.....	131 North Perry Street.
Ayers, Mr. William S.....	131 North Perry Street.
Ayers, Miss Susie W.....	131 North Perry Street.
Bain, Mr. Wm.....	Springfield, Ohio.
Baldwin, Miss Eliza.....	Missionary to the Indians.
Barnett, Mr. William A.....	S. W. Cor. First and Jefferson Streets.
Barnett, Mrs. Laura Easton.....	S. W. Cor. First and Jefferson Streets.
Barnett, Miss Mary Easton.....	S. W. Cor. First and Jefferson Streets.
Barnett, Miss Elizabeth J.....	S. W. Cor. First and Jefferson Streets.
Barnett, Mr. William W.....	S. W. Cor. First and Jefferson Streets.
Bell, Mrs. Margaret.....	117 Buckeye Street.
Belville, Mrs. Elizabeth M.....	24 Wilkinson Street.
Belville, Mr. Jacob J.....	191 East Third Street.
Boyer, Mr. O. P.....	211 Third Street.
Bradford, Mrs. Eliza.....	Beavertown Pike.
Bradford, Mr. Johnson P.....	Beavertown Pike.
Bradford, Mrs. Martha Jane.....	Beavertown Pike.
Bradford, Mr. David A.....	403 West Second Street.
Bradford, Mr. Richard.....	403 West Second Street.
Bradford, Mrs. Sarah.....	403 West Second Street.
Bradford, Mr. George.....	Beavertown Pike.
Bradford, Mrs. Amanda.....	Beavertown Pike.
Bradford, Mr. Allen.....	Beavertown Pike.
Bradford, Miss Jennie.....	Beavertown Pike.
Black, Mr. George A.....	323 West First Street.
Black, Mrs. Mary C.....	323 West First Street.
Blair, Mrs. Priscilla.....	S. E. Cor. Second and Wilkinson Streets.
Blair, Miss Grace.....	S. E. Cor. Second and Wilkinson Streets.
Brelsford, Mrs.....	33 Green Street.

Brenner, Mrs. Josephine Augusta.....	574 West Second Street.
Brown, Miss Harriet.....	83 Jones Street.
Brown, Mr. Ashley.....	115 South Wilkinson Street.
Brown, Mrs. Emily C.....	115 South Wilkinson Street.
Brown, Mrs. Sarah G.....	S. W. Cor. Second and Perry Streets.
Brown, Miss Mary Jane.....	402 W. Second Street.
Brown, Mrs. Emma C.....	N. E. Cor. Fourth and Perry Streets.
Butterfield, Mrs. Fannie.....	East Patterson Street.
Butterfield, Miss Fannie.....	East Patterson Street.
Butterfield, Miss Lizzie.....	East Patterson Street.
Carpenter, Mr. James W.....	S. W. Cor. Third and Ludlow Streets.
Carpenter, Mrs. E. L.....	S. W. Cor. Third and Ludlow Streets.
Carpenter, Miss Hattie T.....	S. W. Cor. Third and Ludlow Streets.
Carpenter, Mr. James W., Jr.....	Green and Jackson Streets.
Chalmers, Mrs. Jeannette.....	Simms Street.
Clark, Mrs. Anna C.....	11 Bridge Street.
Cochran, Mrs. Mary.....	Tippicanoe, O.
Comly, Miss Rebecca R.....	Children's Home.
Conover, Miss Mary.....	360 West First Street.
Craighead, Mrs. Jeannette A.....	129 West Third Street.
Craighead, Mrs. Rebecca.....	S. E. Cor. Second and Wilkinson Streets.
Craighead, Mrs. Margaret W.....	536 W. Second Street.
Crane, Mrs. Sarah S.....	N. W. Cor. First and Wilkinson Streets.
Cridland, Mrs. Maggie.....	Liberty Street.
Cummin, Mr. Robert Irvin.....	Beckel House.
Davies, Mrs. Louie.....	S. W. Cor. Ludlow and First Streets.
Dickson, Miss Harriet J.....	362 West First Street.
Dickson, Miss Maria Jane.....	362 West First Street.
Dickson, Miss Lucretia G.....	362 West First Street.
Dickson, Miss Augusta G.....	362 West First Street.
Dickson, Miss Ellen P.....	362 West First Street.
Dryden, Miss Araminta L.....	S. W. Cor. Linden Avenue and Simms St.
Dubois, Mr. Joseph D.....	3 St. Marys Street.
Dubois, Mrs. Meroa W.....	3 St. Marys Street.
Dubois, Miss Carrie L.....	3 St. Marys Street.
Ealy, Albert E., M. D.....	37 West Second Street.
Ealy, Mrs. Effie C.....	37 West Second Street.
Eaton, Miss Mary.....	Soldiers' Home.
Easton, Miss Ruth L.....	S. W. Cor. First and Jefferson Streets.
Eaton, Mrs. Ann.....	16 Roe Street.
Edgar, Mrs. Caroline L.....	Wayne Street.

Edgar, Mr. John F.....	138 West Second Street.
Edgar, Mrs. Effie A.....	138 West Second Street.
Edgar, Miss Jennie A.....	138 West Second Street.
Edgar, Miss Isabel R.....	138 West Second Street.
Edgar, Miss Elizabeth B.....	138 West Second Street.
Eells, Mrs. Susan M.....	California.
Finley, Mr. William.....	123 Maple Street.
Finley, Mrs. Lucinda.....	123 Maple Street.
Forrester, Miss Julia Ann.....	Franklin Street.
Geiger, Miss Emma.....	S. W. Cor. Fifth and Jefferson Streets.
Green, Mrs. Lucy R.....	S. E. Cor. Second and Ludlow Streets.
Green, Mr. John W.....	S. E. Cor. Second and Ludlow Streets.
Grundy, Mrs. Ellen S.....	Dallas, Texas.
Haas, Mr. Isaac.....	124 East First Street.
Haas, Mrs. Mary.....	124 East First Street.
Haas, Miss Anna Catharine.....	124 East First Street.
Haas, Mr. Walter.....	124 East First Street.
Haas, Mr. Charles.....	13 Franklin Avenue.
Haas, Mrs. Kate.....	13 Franklin Avenue.
Hall, Mrs. Eliza Phillips.....	227 North Wilkinson Street.
Hall, Mrs. Mary.....	DeSoto, Missonri.
Harbine, Mrs. H. F.....	Linden Ayenue.
Harris, Mrs. Delia.....	Wayne Street.
Harris, Mrs. Mary Ann.....	433 West Fourth Street.
Harris, Miss Drusilla.....	433 West Fourth Street.
Harries, Mrs. Mary E.....	Harries Station.
Harries, Miss Elizabeth H.....	Harries Station.
Harries, Miss Louie.....	Harries Station.
Hatfield, Mr. John M.....	511 East Second Street.
Hatfield, Mrs. Joanna F.....	511 East Second Street.
Herrman, Mrs. Margaret.....	Wayne Street.
Hetzel, Miss Mary.....	Covington Pike.
Hill, Mrs. Elizabeth G.....	S. W. Cor. Second Perry Street
Hjelm, Miss Sofie Matilda.....	
Houghtelin, Mrs. Jane.....	23 South Wilkinson Street.
Houghtelin, Miss Sarah M.....	23 South Wilkinson Street.
Holtzer, Mrs. Eliza.....	111 North Main Street.
Holtzer, Miss Lizzie.....	111 North Main Street.
Hosier, Mrs. F. M.....	32 May Street.
Howell, Mrs. Mary D.....	374 West Second Street.
Humphreys, Mrs. Emma.....	Lehman Street.

Huston, Mrs. Elizabeth.....	Springfield Pike.
Huston, Mrs. Fannie.....	Springfield Pike.
Inman, Mr. R. J.....	Chaumont, N. Y.
Jacobson, Mr. August.....	Omaha, Neb.
Johnson, Miss Elizabeth.....	138 West Third Street.
Johnson, Miss Isabella.....	138 West Third Street.
Kemper, Mrs. Elizabeth Thomas.....	Cincinnati, Ohio.
Kerr, Miss Ruth.....	Wolfcreek Pike.
Kirker, Mrs. Christina.....	1102 East Fifth Street.
Kyle, Mrs. Elizabeth.....	Tippecanoe.
Law, Miss Maggie F.....	140 West Fourth Street.
Law, Miss Sallie M.....	140 West Fourth Street.
Law, Mrs. Jennie B.....	140 West Fourth Street.
Lee, Mrs. Aida B.....	1802 East Third Street.
Lee, Miss Clara N.....	1802 East Third Street.
Lee, Miss Minnie H.....	1802 East Third Street.
Leechman, Mr. Alex.....	Soldiers' Home.
Leas, Mrs. S.....	417 West Fourth Street.
Lindsley, Miss Abigail.....	29 East First Street.
Lowe, Mr. P. P.....	113 South Main Street.
Lowe, Miss Sarah P.....	113 South Main Street.
Lowe, Col. John G.....	125 South Main Street.
Lowe, Mrs. Marianna L.....	125 South Main Street.
Lowe, Mr. Houston.....	29 East First Street.
Lydenberg, Mrs. Marianna.....	417 South Perry Street.
Marble, Mrs. Jessie.....	16 Roe Street.
Marshall, Mr. R. D.....	353 West First Street.
Marshall, Mrs. Elizabeth R.....	353 West First Street.
Mayer, Miss Emma.....	555 West Third Street.
Mayer, Miss Louie.....	555 West Third Street.
Mayer, Miss Elizabeth.....	555 West Third Street.
McCook, Gen. Alexander McDowell.....	United States Army.
McCook, Mrs. Kate Phillips.....	Washington, D. C.
McCleary, Miss Margaret Isabel.....	Pleasant Hill, Ohio.
McDermont, Dr. Clark E.....	212 West Third Street.
McDermont, Mrs. Mary Eliza.....	212 West Third Street.
Means, Miss Eliza.....	605 Jefferson Street.
Metzler, Mr. George.....	6 Wyandot Street.
Metzler, Mrs. Mary.....	6 Wyandot Street.
Miller, Mrs. Caroline.....	North Perry Street.
Miller, Miss Caroline.....	N. W. Cor. Second and Wilkinson Streets.

Miller, Mrs. Margaret Ann.....	417 South Perry Street.
Miller, Mrs. Sarah.....	376 West Second Street.
Moodie, Mrs. Eleanor.....	18 North Wilkinson Street.
Moodie, Miss Emma G.....	18 North Wilkinson Street.
Moore, Mr. Leonard.....	310 West First Street, West of Perry.
Moore, Mrs. Mary G.....	310 West First Street, West of Perry.
Morrison, Mrs. Ann.....	267 Lafayette Street.
Moxham, Mrs. Mary.....	Springfield, Ohio.
Mulford, Mr. Francis.....	S. W. Cor. Second and Perry Streets.
Mulford, Mrs. Jane.....	S. W. Cor. Second and Perry Streets.
Myers, Mr. Charles.....	.....
Myers, Miss Louie.....	Xenia, Ohio.
Newcom, Mrs. Catharine V.....	Wilkinson Street, bet. Second and Third.
Padley, Mrs. Mary Ann.....	610 East Second Street.
Parroti, Col. Edwin A.....	Oakwood.
Parrott, Mrs. Mary May.....	Oakwood.
Paulsen, Mr. Christian.....	19 East Second Street.
Payne, Mr. Augustus F.....	529 West Fourth Street.
Payne, Mrs. Mary Isabella.....	529 West Fourth Street.
Payne, Miss Mary K.....	529 West Fourth Street.
Perrin, Mrs. Elizabeth.....	259 Lafayette Street.
Perrine, Mr. James F.....	1802 East Third Street.
Perrine, Mrs. Julia.....	1802 East Third Street.
Phelps, Mr. William A.....	1821 East Third Street.
Phelps, Mrs. Annie C.....	1821 East Third Street.
Phillips, Mrs. Margaret Jane.....	24 West Fourth Street.
Phillips, Mr. George L.....	29 West Fourth Street.
Phillips, Mrs. Adele B.....	29 West Fourth Street.
Phillips, Mrs. Lucy.....	S. W. Cor. First and Ludlow Streets.
Phillips, Mr. Horace.....	368 West Second Street.
Phillips, Mrs. Nannie.....	368 West Second Street.
Phillips, Miss Sophie.....	S. W. Cor. First and Ludlow Streets.
Porter, Mrs. Letitia P.....	Fifth Street.
Pratt, Mr. William P.....	114 East Fifth Street.
Pratt, Mrs. Sarah A.....	114 East Fifth Street.
Pretzman, Mrs. Susan.....	West Water Street.
Ralston, Mr. John.....	323 West Fourth Street.
Ralston, Mrs. Catharine.....	323 West Fourth Street.
Ralston, Miss Maria Bickham.....	323 West Fourth Street.
Ralston, Miss Kate.....	323 West Fourth Street.
Raymond, Mr. Charles U.....	374 West Second Street.

Raymond, Mrs. Jennie H.....	374 West Second Street.
Rench, Mrs. Mary.....	221 West First Street.
Rench, Miss Joan.....	221 West First Street.
Reynolds, Mrs. Jennie C.....	Huffman Hill.
Richey, Mrs. Ruth.....	South Perry Street.
Robertson, Mr. Peter.....	S. W. Cor. Wilkinson and First Streets.
Robertson, Mrs. Emma L.....	S. W. Cor. Wilkinson and First Streets.
Rogers, Mr. George W.....	119 South Main Street.
Rogers, Mrs. Elizabeth.....	119 South Main Street.
Rogers, Miss Anna C.....	119 South Main Street.
Rogers, Miss Grace.....	119 South Main Street.
Rogers, Miss Helen Fowler.....	119 South Main Street.
Shoe, Mrs. Martha Jane.....	Pleasant Hill, Ohio.
Simms, Miss Sidney Anna.....	Columbus, Ohio.
Smith, Mrs. Eliza Stoddard.....	233 North St. Clair Street.
Spencer, Mr. William.....	345 West Water Street.
Spencer, Mrs. Mary.....	345 West Water Street.
Spining, Mrs. Jane.....	S. W. Cor. Second and Perry Streets.
Spining, Miss Elizabeth Y.....	35 West Water Street.
Stauffer, Mr. C. B.....	Lehman Street.
Stauffer, Mrs. Carrie M.....	Lehman Street.
Stewart, Mr. David W.....	35 West Water Street.
Stewart, Mrs. Sarah S.....	35 West Water Street.
Stewart, Miss Emily McAlpin.....	35 West Water Street.
Stewart, Miss Margaret.....	35 West Water Street.
Stewart, Mrs. Mary McG.....	Santa Barbara, California.
Stewart, Miss Katharine W.....	Santa Barbara, California.
Stockstill, Mrs. Josephine.....	S. W. Cor. Second and St. Marys Streets.
Stoddard, Mr. Asa P.....	St. Louis, Missouri.
Stoddard, Mr. John W.....	Dayton View.
Stoddard, Mrs. Susan K.....	Dayton View.
Stout, Mrs. Virginia T.....	370 West Second Street.
Strong, Mrs. Harriet A.....	361 West First Street.
Strong, Miss Hannah.....	361 West First Street.
Strong, Miss Martha.....	361 West First Street.
Strong, Mr. Nathaniel.....	361 West First Street.
Strickle, Miss Rebecca.....	West Water Street.
Stroup, Mr. John.....	Xenia Pike.
Stroup, Mrs. Rachel J.....	Xenia Pike.
Stroup, Mrs. Mary O.....	Soldiers' Home.
Sunderland, Mrs. Mary.....	322 West Fourth Street.

Tate, Miss Anna Martha.....	No. 1 Bridge Street.
Tenney, Mrs. Louisa.....	California.
Thomas, Mrs. Lydia S.....	Wooster, Ohio.
Thomas, Mr. John H.....	410 West Second Street.
Thomas, Mrs. Linda Rogers.....	410 West Second Street.
Thompson, Mrs. William C.....	1608 East Fifth Street.
Underwood, Mr. John L.....	562 West Second Street.
Underwood, Mrs. Mary L.....	562 West Second Street.
Van Auslal, Mrs. Mary C.....	Dayton View.
Wade, Mrs. Mary.....	35 West Water Street.
Wallace, Mrs. Belle K.....	Miami City.
Weaver, Dr. J. M.....	Soldiers' Home.
Weaver, Mrs. S. J.....	Soldiers' Home.
Wead, Mr. John Stewart.....	Lebanon Pike.
Wead, Mrs. Sarah R.....	Lebanon Pike.
Wead, Miss Mary Lizzie.....	Lebanon Pike.
Whitmore, Mrs. Sarah Belle.....	83 Jones Street.
Weigel, Mrs. Matilda.....	1102 East Fifth Street.
Wight, Mr. Collins.....	379 West Second Street.
Wight, Mrs. Martha Jane.....	379 West Second Street.
Wight, Miss Sarah.....	379 West Second Street.
Williams, Mr. John.....	553 West Fourth Street.
Williams, Mrs. Mina.....	553 West Fourth Street.
Williams, Miss Bertha.....	553 West Fourth Street.
Williams, Miss Theresa.....	553 West Fourth Street.
Wilson, Miss Mary Ann.....	86 South Ludlow Street.
Wilson, Miss Sarah M.....	86 South Ludlow Street.
Wolf, Mr. John.....	Covington Pike.
Wolf, Mrs. Zreldia.....	Covington Pike.
Wolf, Miss Elizabeth.....	Covington Pike.
Wolf, Mrs. Susan H.....	3 Bridge Street.
Wonderly, Mrs. Sarah Jane.....	Lebanon Pike.
Wright, Mrs. Eliza A.....	Springboro, Ohio.
Wyatt, Mrs. Mary C.....	19 West Water Street.
Young, Mr. Benjamin G. G.....	Huffman Avenue.
Young, Mrs. Maria Isabella.....	Huffman Avenue.



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